

A GALLERY
OF
DISTINGUISHED MEN,

BY

REV. E. BARRASS,

AUTHOR OF A GALLERY OF DECEASED MINISTERS, EMINENT AND
POPULAR MEN, ETC.

"The proper study of mankind is MAN."

NAPANEE:

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THIS VOLUME
IS BY PERMISSION
RESPECTFULLY DEDICATED
TO THE
Rev. W. Morley Punshon, M. A.,
AS A
MARK OF ESTEEM
FOR HIS
DISTINGUISHED GIFTS,
AND AS
A TOKEN OF GRATITUDE
FOR
PERSONAL KINDNESS,
BY HIS
FAITHFUL FRIEND
THE AUTHOR.

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P R E F A C E .

SOME portions of the following pages have previously appeared in print, but the greater part thereof is new. It was the author's intention to have re-printed most of the volume from which some of the following sketches are taken, but the *copy* which he first sent to the printer, occupied more space than it was expected to do.

On this account, sketches of such distinguished men as Elihu Burritt, James Teare, Robert Gray Mason, James S. Buckingham, Hon. Neal Dow, Father Mathew, Dr. F. Lees, Jabez Inwards, Thomas B. Thompson, &c., have been unavoidably omitted. Some of the above were inserted in the author's former "Gallery," which has been long out of print.

Should the present volume meet with a ready sale, the author may, if his life should be spared, issue another volume containing sketches of the before-mentioned worthies, in addition to John Dunlop, Joseph Livesy, Archdeacon Sandford, E. C. Delevan, T. C. Cuyler, D. D., and others, of whom he has collected materials for that purpose.

The author has long been identified with the Temperance cause, both in England and Canada. Wherever his lot has been cast during the years of his itinerancy, he has always connected himself with the organization that may be in existence in that particular locality. He has often regretted that there should be so many different Temperance organizations, as occasionally collision seems to be unavoidable. At present he is

connected with *three* of those organizations, and it is his settled conviction, that all of them put together, are not accomplishing such an amount of good as they ought to do.

At the same time, he is thankful that so much is being accomplished in Canada. He rejoices that while he writes, news has reached him, that the "Dunkin Act" has received the sanction of the people in several districts, where a few years ago some thought that the Temperance cause was dead, and plucked up by the roots. The triumphs achieved by the friends of Temperance in these localities, should inspire those in other places with greater courage, so that with redoubled energy they may give battle to the greatest foe that exists in our land.

The author would be glad, if space would permit, to record at greater length the admiration he feels for several distinguished gentlemen with whom he has become acquainted since he was identified with "the Sons" and "Good Templars." Let those G. W. Ps. and G. W. C. Ts., and all their subordinate officers still battle for the truth. A few strong-holds have been taken from the enemy. A goodly number of bloodless victories have been achieved. Hundreds, nay thousands, are now acting on the principle of Total Abstinence from all intoxicating drinks, who, but for one or other of the Temperance organizations, would probably have been inebriates, or following in the path of those who have become such.

It is a matter for thankfulness that the Church is at present taking a deeper interest in the Temperance Reformation than at any former period. But should not all demoninations do more than they have ever yet done? Has not the time come when there should be a *pledge* in every Sabbath School? Should not our Sabbath School libraries contain more Temperance literature? Can we not have more Temperance Societies in connection with our congregations? Ought not the pulpit to speak out more definitely? There is danger lest the social

customs of the age should in any way encourage the habit of wine drinking. Many young persons have learned first to drink at the social party.

Sabbath School Conventions have lately been very numerous. Of this we do not complain; but we beg respectfully to submit to the leading members of those conventions, whether they might not profitably spend more time in trying to answer the question, what becomes of our senior scholars? From facts that have come to our knowledge, we can assure those gentlemen, that there are not a few at present in the Provincial Penitentiary, who were once promising scholars in the Sabbath School. Some time ago a few ministers put themselves under the guidance of a police officer in one of our Canadian cities, and went from one den of infamy to another, until they had visited no less than six of *these* in various parts of the city, and they were horrified to find, that several of those wretched creatures, who were once lovely women, but whose steps now led down to hell—were once members of Christian families, and their names are to be found on the Sabbath School roll of days gone by. What has led to this sad condition in their history? Simply following the bad customs of society.

To his brethren in the ministry the author humbly suggests, whether, as a class, we cannot even do more for Temperance than we have yet done. This is a busy age, and probably no class of men are more busy than ministers. But could not more be done for Temperance in the pulpit? Should we not there sound a loud blast? The following respecting a Methodist Conference, in the United States, is deserving of attention, where strong resolutions were adopted on the Temperance question, and Dr. Marshall said:—"We ought to take high, very high, ground on this subject. The grave-yards are full of men who, but for their love of strong drink, might have carved their names upon the scroll of fame, and among them are hundreds of ministers. Nine-tenths of the young men of the land

are turning their hearts to the bottle rather than to the cross. The thing is growing to an extent that is absolutely shocking. I have been told of preachers who required a strong glass to enable them to get through with a sermon. We must go to work on this subject, and take a firm stand as Methodist preachers. Our Church is of itself a sufficient organization, but if there is any society that a man might go into, it is a Temperance society. Those who have gone before us, and whose names we revere, were not afraid to "cry aloud and spare not." Some whose names are recorded in the following pages, were men whom the Church delighted to honor. Of such as are still living we will not further speak ; but of the deceased we may say, they are noble examples to us, who still linger on these mortal shores.

There are ministers of all denominations, Protestant and Roman Catholic, both in Britain and America, who are nobly identifying themselves with Temperance. Their pulpit and platform labors, as well as productions of their pens, are doing not a little to advance the good cause. Not a few of the leading ministers in those denominations have been led to join the ranks of those, whose chief business it is to influence public opinion in favor of Temperance.

The author rejoices as he contemplates some of the "signs of the times," and he believes however formidable may be the difficulties with which we have to contend, yet, still truth is mighty, which leads us to exclaim, "who art thou O great mountain, before Zerubbabel thou shalt become a plain."

Probably, some critics may be disposed to put this book through a somewhat severe crucible. The author does not wish to court favor, nor disarm honest criticism, but he may say, that the work, such as it is, has been composed amid many duties, and some times at long intervals. He offers his thanks to all who have aided him, but especially to the

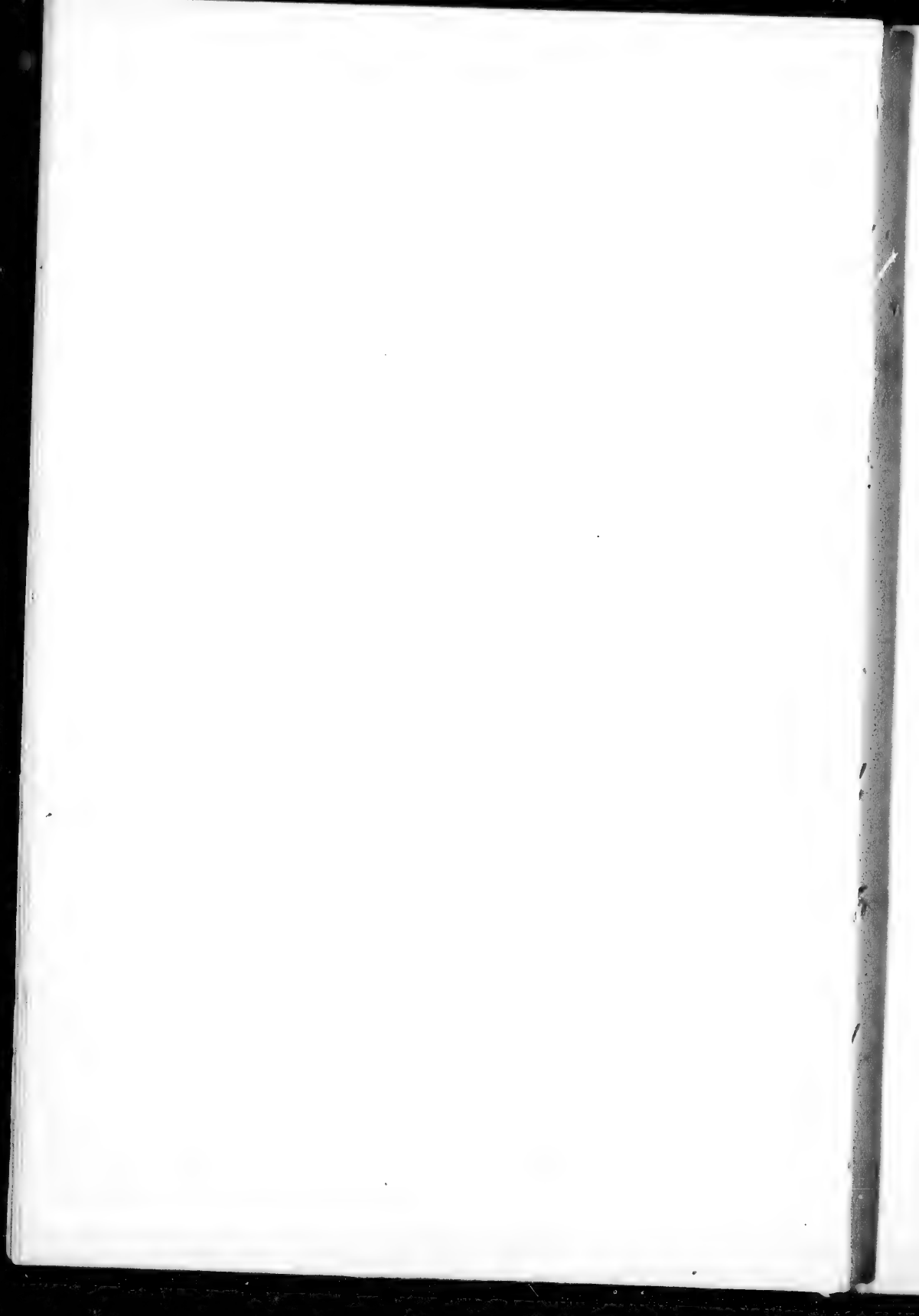
PREFACE.

XI.

Rev. Wm. Scott, who has carefully read the *proofs*, as he could not do this himself in consequence of the distance of his residence from the printer.

ALBION, Ontario, Canada, March, 1870.





REV. LYMAN BEECHER, D. D.

"With my staff, I passed over this Jordan, and now I am become two bands."

"The path of high honor lies not in smooth ways."

 HIS eminent man has been styled "The Father of Temperance" in America. A distinguished author, however, says: "There were Temperance Societies in America before Dr. Beecher began his career; but probably they did not long survive. In the year 1800 Micajah Pendleton, Nelson Co., Va., drew up a Pledge of Abstinence for himself. As early as the year 1805, the first Temperance Sermon was preached in America, in Washington Co., by E. Porter." Dr. B. may, however, be called the "Father of Temperance," as he resuscitated that which others began.

His labors on behalf of Temperance are sufficient to hand his name down to posterity. But when we further take into account the fact, that he was for many years an esteemed and useful Clergyman, and the father of a celebrated family, we can readily perceive, that he is entitled to a prominent place, in the ranks of those who have labored incessantly for their country's welfare. His family consists of seven sons, six of whom, adopted the profession of their father, Henry Ward, of Brooklyn, being the most celebrated, and Edward, late of Boston, coming next to him in point of fame. Of the two, the father is reported to have said: "Edward fires forty-pounders, and woe betide the man that he hits. Henry fires grape shot, and kills the most men."

The family also consists of four daughters, of whom Mrs. Stowe is the most illustrious, known throughout the civi-

lized world, as the Authoress of "Uncle Tom's Cabin," which created greater sensation than any book of modern times, and contributed not a little towards the overthrow of "the sum of all villainies"—Slavery in America. Catharine, has also produced some works of no mean character. So that, as a whole, it would be next to impossible to find a family equal to the Beecher family.

As will be readily supposed, the descendents of Dr. B. were never backward in acknowledging their obligations to their illustrious head. Henry, when speaking at the great Kossuth dinner, said: "Since I can remember anything, I remember my aged father let neither morning nor evening fail, that he did not supplicate God to send abroad the light of civil and religious liberty. And he believed what he prayed; and if I had not, I would not have been what I am now."

This estimable man was born in New Haven, Ct., Oct. 12th, 1775, and lived until he was more than four score years of age. In a memoir of himself, he says: "In my domestic relations, my cup of mercy, though not unmingled with bitterness, in the death of two beloved wives, two infants, and an adult son in the ministry, has nevertheless been filled with pure, copious, and habitual enjoyment, especially in the early conversion of my children, and their blessed affection for me and usefulness in the Church of God."

It would seem that through life, Dr. B. was characterized by a most benevolent spirit. Money did not long abide with him, for if he met an object of pity he would be sure to forget his own necessities and those of his family, as the following incident will show: One day his wife gave him thirty dollars, with particular instructions to buy himself a coat, of which he stood much in need. He went down into the city to make the purchase; but, stopping on the way at

a meeting on behalf of Foreign Missions, the box was handed round, and in went the money which he should have expended on his new coat. He forgot all about himself, so much was he absorbed on behalf of the Sandwich Islands.

Dr. B. belonged to the New School Presbyterians. He was one of the founders of that denomination. The following description of him as a Preacher was originally published in *Fraser's Magazine* by an "Alabama man": "From early childhood, I had been taught to reverence the name of the great divine and orator, and I had long promised myself the pleasure of listening to him. My first Sunday morning in Cincinnati, found me sitting with his congregation. The Pastor was not as punctual as his flock. Several minutes had elapsed after the regular hour for beginning the service when one of the doors opened, and I saw a hale-looking old gentleman enter. The ceremonies preliminary to the sermon were despatched in rather a summary manner. A petition in 'the long prayer' was expressed so pithily, I have never forgotten it. I forget now what reprehensible intrigue our rulers were busy in at the time; but the Doctor, after praying for their adoption of various useful measures, alluded to their conduct in the following terms: 'And, O Lord! grant that we may not despise our rulers, and grant that they may not act *so that we can't help it.*' It may be doubted whether any English Bishop has ever uttered a similar prayer for King and Parliament. To deliver his sermon the Preacher stood bold upright, stiff as a musket. At first he twitched off repeatedly, and replaced his spectacles a dozen times in as many minutes, with a nervous movement, gesturing meanwhile with frequent pump-handle strokes of his right arm; but as he went on his unaffected language began to glow with animation. His simple style became figurative and graphic, and flashes of irony lighted up the dark ground-work of his dark puri-

tanical reasoning. Smiles and tears chased each other over the faces of many of the audience. His peroration was one of great beauty and power. I have heard him many times since, and he has never failed to justify his claim to the title of the 'old man eloquent.'"

The following incident, which occurred in the early period of his ministry, is worth being inserted in this place: When Dr Beecher was living in Litchfield, Ct., he spent a Sabbath in Hartford. He was accustomed to dress with great simplicity, and was very diffident in conversation; so that it was no easy matter to judge of his ability. The Rev Dr. Strong was then settled over the Congregational Church in that city, and professional usage required that he should entertain the young Clergyman at his house, and invite him into his pulpit. He looked distrustfully upon the plain country Pastor, and lamented the terrible necessity; but there was no alternative but in the violation of courtesy. The morning and afternoon services passed without Mr Beecher taking any active part in them; in the evening, Dr. Strong coolly intimated that if he chose to do so, he might preach, and was shocked by his instant acquiescence. "A man who will accept an invitation tendered in such a way as this," thought the doctor, "cannot preach a sermon fit for my congregation to hear!" He was mistaken. Mr. Beecher had hardly less pride than genius, and he keenly felt the coolness of the great man. The evening came on; the church was brilliantly lighted, and thronged with the beauty, fashion and intelligence of that home of gentleness and learning. Dr. Strong had offered the opening prayer, and was sitting in stern ill-humor, while the choir was singing the hymn to precede the sermon. Mr. Beecher became restless, and his face was flushed with a sudden excitement. He turned to the doctor, and enquired in a low, hurried voice, if the sermon could be for a few minutes

deferred—he had left his manuscript in his chamber.

“No,” said the doctor, with sharpness—and grasped the Bible to select a text for himself, glad that an accident was to relieve him and his congregation from the mortifying infliction he had dreaded. He was too fast; his young brother had been stung to the heart by his manner, and recognizing the words of the last line of the hymn, sprang to the desk, and before Dr. Strong had recovered from his astonishment, announced his text for an extemporaneous discourse. “It is the will of God,” thought the vexed and humbled Pastor, and prepared himself to listen with Christian resignation. For a few minutes the young preacher spoke with a slight hesitation, as if, while giving his introduction, he was revolving in his mind an extended argument. Soon his voice rang clear and loud, his sentences came compact and earnest, and his manner caught the glowing fervor of his thought. All was hushed but his impassioned tones; the great assembly was still as death; and leaning forward with blended wonder and admiration, the pastor felt stealing over him from the hushed air the rebuke of his Master, for his harsh judgment and cold treatment of his young brother. In after life he used to relate the story, and confess that he had never heard such eloquence as that of the homespun young Mr. Beecher.

Dr. B. was often involved in controversy. Certain Episcopalians questioned the validity of his ordination. One day his uncle said to him, “Halloo, youngster, they say you have no right to preach, as you have never been ordained.”

B.—“Got a good scythe there, Uncle Lot!” (His uncle was mowing.)

L.—“First-rate!”

B.—“Who made it?”

L.—“Dun no, bought it over to the store.”

B.—“And if you had another that was made by a black-

smith, who you suppose could trace his authority for making scythes all the way up to St. Peter, and yet the scythe would not cut any more than a sheet of lead; which would you take to mow with?"

L.—"Go along; you rogue! ha! ha! ha!"

He was remarkably fond of a joke, as the following incident will show: In order to promote his health, he was accustomed while in Boston to saw wood for his family, and would even beg the privilege of sawing wood for a neighbor when his own pile was reduced. He was fastidious in the care of his wood-saw, having it always on hand in his study, half concealed among minutes of councils, incomplete magazine articles, and sermons, and the setting of his saw was often accomplished, while he settled nice points of theology with his boys, or took counsel with brother ministers.

Looking out of his study window one day, he saw a large wood-pile of old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in shirt-sleeves, issuing from Dr. B.'s house, who came briskly up and asked if he wanted a hand at his pile, and immediately fell to work with a right good will, and soon proved to his brother sawyer, that he was no mean hand at the craft.

It must be premised, that W. was a rough, shrewd, strong man, who belonged to a rival sect, and was violently prejudiced against Dr. B. on account of Total Abstinence.

Nodding his head significantly at the opposite ho use, W said, "You live there."

B.—"Yes."

W.—"Work for the old man?"

B.—"Yes."

W.—"What sort of an old fellow is he?"

B.—"Oh! pretty much like all the rest of us. Good man enough to work for."

W.—“Tough old chap, ain't he?”

B.—“Guess so, to them that try to chaw *him up*.”

So the conversation went on till the wood went so fast with the new comer that W. exclaimed: “First-rate saw that of yours.”

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted, and so he gave a smile of triumph.

“I say,” said W., “where can I get a saw like that?”

B.—“I don't know, unless you buy mine!”

W.—“Will you trade: what do you ask?”

B.—“I don't know: I'll think about it. Call at the house to-morrow and I'll tell you.”

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise. “Oh!” said the Doctor, “You're the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some more of your wood to saw when you work on my street.”

“Be hanged,” said old W., when he used afterwards to tell the story, “if I didn't want to crawl into an augur hole, when I found it was old Beecher himself I had been so crank with the day before.”

It need scarcely be said, that from that time W. was one of the Doctor's stoutest and most enthusiastic advocates. Not a word would he hear said against him. He affirmed, that “old Beecher is a right glorious old fellow, and the only man in these parts that can saw wood faster than I can.”

Travelling by stage one dark night in Kentucky, the coach upset and all were thrown into the mud. With his usual zeal, the Doctor was gathering up the scattered luggage, when Dr. Brainard, having the advantage of a stout

pair of boots, said : " Doctor, let me do that ; you've got shoes on." " No I hain't," was the quick reply, " lost 'em off long ago."

Another dark night, near Cincinnati, he was thrown down a precipice of nearly forty feet, with his wife and daughter, horse and chaise, without serious injury. Hearing some teamsters passing on the road above, he called to them for help. They, peering over into the darkness, inquired : " How shall we get down there ?" " Easy enough ; come as I did."

Dr. B. is known to be an author of no mean celebrity. When engaged in composition, his manner was peculiar. His social nature was so active that as soon as he had written a sentence which pleased him, he had an irrepressible desire to read it to somebody. Many a time has he rushed into the dining-room where Aunt Esther—his wife—was washing dishes—" Here Esther, hear this." Aunt Esther, with martyr like patience, would stand with a towel in one hand and an unwiped plate in the other, (for he must have her undivided attention), till he had read his paragraph and trotted back to his study again. It sometimes seemed as though he would never get a sentence done. He would write, re-write, erase and interline, tear up and begin anew, scratch out and scribble in, almost endlessly. In the latter part of his life this habit became morbid, and actually shut him out from the possibility of publishing his own writings. He was the torment of printers, both by the delay of his manuscript and by the condition in which they found it when they got it. One of his daughters said there were three negative rules by which she could always read her father's writings, to wit, 1st. If there is a letter crossed it is not a *t*. 2nd. If there is a letter dotted, it is not an *i*. 3rd. If there be a capital letter, it is not at the *beginning* of a word.

Once when he lived two miles from the city, after the printers had been on the tenter hooks forty-eight hours for their copy, he hastily finished his MS. in his study, crushed it into the crown of the hat that lay nearest to him, clapped another hat on his head, drove to the city, rushed up to the printing office and snatched off his hat, "Here's your copy,—h'm, —h'm, —h'm, well, if it isn't here, it is somewhere else." The copy was still in the hat which had been left at home.

In 1822, the works of Dr. Beecher, were published in a series of 12 mo. Vol's. Vol. 2 is now before us. It consists of *eight* Sermons, delivered on special occasions. The first on the 'Government of God,' abounds with many striking passages. The following may be taken as a specimen:—

"If God governs according to his pleasure, he will do no injustice to his impenitent enemies. He will send to misery no harmless animals without souls—no mere machines—none who have done, or even attempted to do as well as they could. He will leave to walk in their own way, none who do not deserve to be left, and punish none for walking in it who do not walk therein knowingly, deliberately and with wilful obstinacy. He will give up to death none who did not choose death, and choose it with as entire freedom as he himself chooses entire holiness; and who did not deserve eternal punishment as truly as himself deserves eternal praise. He will send to hell none who are not opposed to him, and to holiness, and to heaven; none who are not by voluntary sin and rebellion, unfitted for heaven, and fitted for destruction, as eminently as saints are prepared for glory. He will consign to perdition no poor, feeble, inoffensive beings, sacrificing one innocent creature to increase the happiness of another. He will cause the punishment of the wicked to illustrate his glory, and thus indirectly to promote the happiness of heaven. But God will not

illumine heaven with his glory, and fill it with his praise, by sacrificing helpless, unoffending creatures to eternal torment; nor will He doom to hell one whom He will not convince, also, that he deserves to go thither. The justice of God in the condemnation of the impenitent, will be as unquestionable, as his infinite mercy will be in the salvation of the redeemed."

About the beginning of the present century, the crime of Duelling had become fearfully prevalent, both in England and America. Men of honor, as they were termed, received insults, and forsooth, they must immediately issue a challenge, which, if refused by the offending party, he was henceforth stigmatized as a coward, and this, of all other epithets, was considered the most foul that could be applied to any man who was called a 'gentleman.' Dr. B. saw the fearful consequences that were likely to arise from such a state of feeling in society. He therefore, delivered a most eloquent sermon on the subject, in which he entreated the people not to countenance the man who practised or defended 'duelling,' boldly asserting, that "the man who was a duellist was nothing better than a murderer, and the appointment of such a man to office, would bring down the judgment of God upon the nation."

The sermon in question, which is inserted in the volume before us, excited great interest, as the following account thereof, taken from the Author's Autobiography, will show :

"There never was such a sensation produced in the whole country, as when Aaron Burr fought a duel with Alexander Hamilton, and killed him. When I read about it in the paper, a feeling of indignation was roused within me. I kept thinking and thinking, and my indignation did not go to sleep. It kept working and working, and finally I began to write. No human being knew what I was thinking and feeling, nor had any agency in setting me at work. It was

the duel, and myself, and God that produced that sermon.

I worked at it, off and on for six months, and when it was done, without consultation or advice, I preached it to my own people, and in obscure villages on the north side of the island, to see how it would sound. Finally, I preached it before the Presbytery at Aquebogue, April 16th, 1806.

The brethren all stared, that I should venture on such a subject in such a place, but they eulogized the discussion, and thought it should be printed. So I fell to work fitting it for the press. But, after all, it came nigh not being printed, for, wanting some one to criticise it, and having no literary man in my congregation but John Lyon Gardiner, I sent it over to Gardiner's Island for him to read and criticise. A fortnight after I went over. When I went into the house and came up to the fire I met Mrs. Gardiner. Her husband was away

"Have you found your sermon?" said she.

"Found it?" said I, thunderstruck at the question; "I did not know it had been lost."

"No?" said she; "but it is though." And then she told me that her brother John had been over about a week ago, and they sent it by him; but he gave it to a neighbor to take over, who put it in his pea-jacket pocket. In the middle of the bay, being warm with rowing, he threw off his coat, and the sermon fell into the water. He heard something splash, as he afterwards recollected, but did not notice it at the time.

"So there I was. I supposed all was gone. I had all my rough sheets, and should have tried to regain it; but it was a doleful prospect, after working over it so long, and reading all the finishing off to Roxana, and Esther, and Mary Hubbard. So I went to Gardiner's hands—he had some five hundred acres of the island farm, and some thirty or forty men—and engaged them to watch the beach, and see

if anything came ashore, offering five dollars to the one that found it.

"One day, a month after, I was at home cutting wood, when I spied a fellow running toward me, swinging something in the air and grinning so that I could see his teeth fifty rods off. There was my sermon, like Moses from the bulrushes. They had wrapped it in paper, and wound it round with yarn so closely that it was dry inside. As Providence had ordered it, a heavy storm and high tide had set in the same night when it was lost, and lodged it high and dry, about a hundred rods from our landing place, above high-water mark. So I had it printed."

The following thrilling sentences are taken from a sermon addressed to those who "haste to be rich":

"Let me entreat those unhappy men who haste to be rich by unlawful means, who thrive by the vices and ruin of their fellow men, to consider their end. How dreadful to you will be the day of death! How intolerable the day of judgment! How many broken hearted widows, and fatherless children, will then lift up their voices, to testify against you! How many of the lost spirits will ascend from the world of woe, to cry out against you, as the wretches who ministered to their lusts, and fitted them for destruction! In vain will you plead that, if you had not done the murderous deed, other men would have done it, or, that if you had not destroyed them, they still had destroyed themselves. If other men had done the deed, they, and not you, would answer for it; if they had destroyed themselves without your agency, their blood would be upon their own heads. But, as you contributed voluntarily to their destruction, you will be holden as partakers in their sin, and their blood will be required at your hands. Why then, will you traffic in the bodies and souls of men, and barter away your souls for the gains of

a momentary life?"

When preaching at the installation of a Minister, in 1816, Dr. Beecher, made some remarks on the poor support, which is often rendered to the Clergy, which will apply to many congregations at the present day. The paragraph is rather lengthy, but its excellence induces us to give it entire:

"The common policy has been, to settle a Minister upon an incompetent salary, with the expectation that he will support himself, in part, by his own exertions; and the consequence, which might have been anticipated, has usually been, that the habit of worldly care, which necessity began, becomes a habit of worldliness, which, in some cases, renders the Ministry a secondary consideration. Gain is substituted for godliness, and preaching the gospel becomes, a convenient auxiliary in the system of accumulating money. The man has become a thriving farmer, an able school master, a sagacious speculator, but has long since ceased to be a faithful minister of Jesus Christ. His thoughts, his heart, his time, are devoted to secular pursuits, while, with his lips only, he deals out one day in seven, cold emendations of that religion whose interests he betrays. But the more common effect is, that his ministry embarrasses his worldly enterprize, and his worldly enterprize his Ministry, so much so, that both become comparatively unfruitful. He cannot pursue his woaldly business to the best advantage, because he is a farmer. The combined result is, a bare support, with a double tax of care, few books, and no leisure to read them, little time for study, and that of little value, from the impossibility of putting in requisition, at a moment's warning, the resources of a mind vexed with ceaseless perplexities, and long since a stranger to the habits of study. He laments his situation, longs to devote himself to his work, hopes for better days, while every year brings new conviction, that they will never come. In this unequal struggle his days

of improvement pass away, his mind is undisciplined, his heart cold and formal, his sermons unpopular abroad, and irksome at home. He neglects to visit his people, for he has no time; he neglects meetings for prayer, and the main-spring being removed, all the movements which are the life of religion, stop. In proportion also, as he does less for his people, he loves them less, and their affection for him declines in the same degree; and now, sectarians, with flaming zeal break in upon his charge, and preach, and pray, and visit, and do just those things to alienate his people which ought to have been done to attach them to himself, and to one another. Alarmed at this furious onset, he hurls from the pulpit unavailing invectives against the foe, and makes some feeble exertions to prevent a defection, which hard names will only extend. But, it is all too late; the kind attention, by which he might once have bound his people to himself for ever, has been exhibited by a stranger, who has stolen away their hearts by an irretrievable delusion. And, now, his little salary presses hard upon the diminished number of his people, is poorly paid, and operates as a constant temptation to increased defection. Alarmed at their danger, his people complain that he does not visit them, and take pains to hold the congregation together, and he, in return, complains that they have not enabled him to do it, by providing for him a competent support, or even by the punctual payment of the pittance stipulated. Complaint begets complaint, and crimination begets crimination, until, at length, the crisis arrives; his people, weakened by defections, can no longer raise his little salary; and he, by the most strenuous exertions, cannot do without it. Of course, a council is called, and the pastoral relation is dissolved. The pastor, in the decline of life, with a large family, goes an exile to the wilderness, or settles in some other declining church, to repeat the same experiment, and unless death

prevents, to witness the same result. The society which, by a trifling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have, by their injudicious parsimony, frittered away their strength, and brought themselves to desolation; have dug their own grave, and lie down in it to awake no more. One half the time of a minister, who devotes his whole time to his appropriate work, would be more efficacious, to build up a declining society, than all the scraps of time which any man, compelled to support himself in part, can possibly rescue from the toils and cares of worldly avocations. The success of a Minister depends much, under God, upon the state of his mind and his heart, a mind disciplined by study, and a heart warmed by action in his blessed work; a state of mind and heart which cannot be preserved amid the distractions of care, and the din of business, and which cannot be commanded for immediate use, the moment he sits down in his study, or steps from the world into the pulpit."

During the time that Dr. Beecher held the pastoral relation, he was frequently favoured with gracious visitations of the Holy Spirit, and witnessed several blessed Revivals. "The one idea of his life was the promotion of revivals of religion." When on his dying bed, a ministerial brother said to him: "Doctor, you know a great deal; tell us what is the greatest of all things?" He replied: "It is not theology; it is not controversy; it is to save souls." The following are some of his matured thoughts on revivals:—"They are indispensable to guard the churches against that voluptuousness which is the consequence of national prosperity; and to prevent the idolatry of talent, and the fascinations of science; to maintain that sound doctrine which the unholy will not hear; to maintain the power of godliness, where the standards of doctrine are correct; to maintain an efficient discipline; to give efficacy to the system of

religious education; to provide pious and able pastors and missionaries; to augment the number of believers in the churches; to give to religion its proper influence upon human society; and to constitute one vigorous heart and soul, by which the life blood shall be propelled to the extremities of the earth. They are also indispensable to meet the reaction of that instinctive alliance of worldly policy and hatred of truth, which increasing discrimination in doctrine, and strictness of practice, and ardour of christian enterprize, will not fail to array against the cause of Christ. There is a point of success, in progress of the church to inherit the earth, at which a conflict must be sustained to determine whether she shall advance in firm phalanx around the banner of her Captain, or turn her back in a shameful discomfiture, which centuries would not be able to retrieve.'

The last extract which we shall make from the interesting volume before us, commends itself especially to those parents, who are not sufficiently careful, as to the institutions to which they send their children: "It is ludicrous to pretend, that "no doctrines in particular are taught," in such institutions, and that no influence is exerted to bias the minds of young men against the evangelical system. We might as well speak of a sword with no edge in particular. Besides, what shall we think of churches, associated on purpose to train up youth in the doctrines of christianity, sending them where no doctrines in particular are taught?"—And is it true? Can it be true, without a miracle, that no influence is exerted, in such institutions, to pervert the minds of young men? Will the faculty, whose opinions are known and revered, as they are wont to be, by their pupils, and who hold in their hands the distribution of literary honors, have no influence in forming a popular sentiment hostile to the doctrines of the reformation? Will this atmosphere of opposition and ridicule, in which a youth,

whose previous education has been evangelical, is sent to live, and move, and have his being, exert no influence in unsettling his opinions? Possibly, he may not make shipwreck of the faith; but, is this a justification for exposing him to temptations, which to nineteen in twenty will prove fatal? How many pious parents already weep over blasted hopes! How many children of the church, have, through the perversion of their talents and acquirements, become her most powerful adversaries? Were the evils confined to the unhappy victim, it would be deplorable: for what shall it profit a man, if his son gain the highest point of literary attainment, and renown, and lose his soul? But many parents of evangelical opinions, influenced by the example of christians, may send their children, who are not themselves beyond the reach of perversion. And all may have brothers, and sisters, and companions, and relations, on whom they may exert a fatal influence, and thus become the instruments of an extended diversion of the public opinion."

All through life, Dr. B. was a bold advocate of those principles which he conceived to be calculated to advance the welfare of the people. All benevolent societies were sure to find in him, a willing labourer. His connection with the Temperance movement is best stated in a speech, which he delivered at the "World's Temperance Convention," in 1848. He says: "In 1810, in the State of Connecticut, the prevalence of intemperance was such as has been described by a previous speaker. The last effort we made, was to brave the law, to regulate the licensed sale, 'according to law.' In this attempt we got thrown over. We were helpless, and the stream of fire rolled on. In the year 1811, the General Association of Connecticut, descendants of the old Puritan stock, held their Annual Convention, and after learning from various representatives, that intemperance

was increasing, they appointed a committee, to enquire as to what could be done, and to report next year. Next year, that committee reported, that they had taken the subject into consideration; that they had ascertained that the evil was tremendous, and was steadily increasing, but they could not see that anything could be done."

This committee was discharged, and another appointed, of which Dr. Beecher was the chairman, and they reported, "that entire abstinence, from all distilled liquor, be recommended to all individuals, all families, all members of churches, and at all clerical meetings;" and this was adopted after a free discussion. It went like an electric shock through the State: Judges adopted it, Ministers yielded to it, the most influential lawyers and gentlemen of talent and standing took up the subject. It began in high places.—There was no resisting it, and no such thing as laughing at it. "That movement produced the American Temperance Society of Massachusetts."

Of course, the movement thus described, was, what is now termed, "The Moderation Society," which only required its adherents to abandon the use of brandy, gin, rum, and whiskey, whilst they might drink ale, porter, cider, and wine. Some have censured the good men of that day, for not taking higher ground, but, as the Doctor says, "we acted according to all the light we had. We took the only ground we could at that time, without having all our efforts covering us with shame. We attacked first, what met us first, and that was the van of the enemy's power. It came on under the van of the ardent spirit, and we drove it back at the point of the bayonet. But, no sooner had we put the enemy to flight, than we found, that he had a great many auxiliaries, whose power we never were aware of, till the main body was gone. Then, they became the main body, and we found that the main body itself, that we had supposed

had been driven from the field, had only gone round the hill and exchanged their jackets, and now come up again, under the banner of wine, beer and cider, so we had to fight the battle over again with the same soldiers. We have now got light upon two points. We find that we have not beaten those that we thought we had: so that now we must fight a second battle, with the very troops we conquered.— We have now come to the point. We have cowered under the danger of charging the whole enemy in front, but we never can triumph, unless we set ourselves against every name of everything, which the devil employs to make drunkards everywhere. Reformers must have clean hands, and unless we begin, by reforming ourselves, all the power of our aggressive movement upon the enemy will be taken away."

Happily, Dr. B. and others associated with him, were led to organize another movement, that of "Abstinence from all that can intoxicate." They were led to do so in a somewhat remarkable manner. A convention was held at Saratoga, N. Y., which resolved that henceforth, teetotalism instead of temperance, should be the war cry. On they went, and in a few more years, the famous Washingtonian movement was started by six men, who had formed themselves into an association for drinking, but, at length, seeing the evils they were bringing upon themselves and families, they all signed the Total Abstinence pledge, and commenced holding meetings, at first in a secret manner; but, the movement went on, and spread like fire from city to city, until every part of the Union seemed to have caught the flame. In a few years, there were no less than 150,000 reclaimed drunkards, and four millions of children, under the care of this society. Public opinion became influenced to such an extent, that "No License," was voted in the majority of cities and towns in the State of N. Y. Two mil-

lions of people rose in all their majesty, and said, "the horrible traffic shall be put down." Probably, a greater moral triumph was never before achieved.

Dr. B. is known as the author of "Six Sermons on Intemperance," which have been circulated, not only in England and America, but, also, in every part of the civilized world, so that, we may truly say they have been sold by tens of thousands. The author at a public meeting in London, said, "when he wrote these Sermons, he had no idea that they would be read in every part of the world. He wrote them, in the hope of saving two dear friends from an early grave, in consequence of intemperance. It had pleased God, to throw them on the wings of the wind, and now, he could scarcely go anywhere, but persons were shaking hands with him, and thanking him for their publication."

Rev. W. Reed, Author of "Temperance Cyclopaedia," to whom, we confess ourselves indebted, was the Editor of the English edition of those famous sermons. Want of space forbids us giving more than one or two extracts, which we hope may induce our readers to adopt the venerable author's recommendation, "that they be read aloud in every family, at least once a year."

"Of all the ways to hell which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is famine, for the artificial excitement has become as essential now to strength and cheerfulness as simple nutrition once was. But nature, taught by habit to require what once she did not need, demands gratification now, with a decision inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and

every nerve, feel the exhaustion, and the restless, unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature call upon wretched man with trumpet tongue to dispel the darkness and raise the ebbing tide of life by the application of the cause which produced these woes, and after a momentary alleviation, will produce them again, with deeper terrors and more urgent importunity; for the repetition at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable."

The last Sermon of the series, contains a most thrilling appeal to various classes of persons, and is so applicable even to the present time, that we give it entire. To the husband, he says: "Behold the wife of thy bosom, young and beautiful as the morning, and yet her day may be overcast with clouds, and all thy early hopes be blasted. Upon her the fell destroyer may lay his hands, and plant in that healthful frame the seeds of disease, and transmit to successive generations, the inheritance of crime and woe. Will you not watch over her with ever wakeful affection, and keep far from your abode, the occasions of temptation and ruin? Call around you the circle of your healthful and beautiful children. Will you bring contagion into such a circle as this? Shall those sparkling eyes, become inflamed, those rosy cheeks purpled and bloodshot, that sweet breath be tainted, those ruby lips be blistered, and that vital tone of unceasing cheerfulness, be turned into tremor and melancholy? Shall those joints, so compact be unstrung, that dawning intellect be clouded, those affectionate sensibilities be numbed, and those capacities for holiness and heaven, be filled with sin, and fitted for destruction? Oh! then, father, was it for this, that the Son of God shed his blood, for thy precious offspring, that abandoned and

even tempted by thee, they should destroy themselves, and pierce thy head with many sorrows? Wouldst thou let the wolf into thy sheepfold, among the tender lambs? wouldst thou send thy flock to graze about a den of lions? Close then, thy doors against a more ferocious destroyer, and withhold the footsteps of thy immortal progeny, from places more dangerous than the lion's den? Should a serpent of vast dimensions, surprise in the field one of your little group, and wreath round his body, his cold elastic folds, tightening with every yielding breath his deadly grip, how would his cries pierce your soul, and his strained eyeballs, and convulsive agonies, and imploring hands, add wings to your feet, and supernatural strength to your arms? But in this case, you could approach with hope to his rescue. The keen edge of steel might sunder the elastic fold, and rescue the victim, who, the moment he is released, breathes freely and is well again. But the serpent intemperance, twines about the body of your child, a deadlier gripe, and extorts a keener cry of distress, and mocks your efforts to relieve him by a fibre, which no steel can sunder. Like Laocoon, you can only look on, while bone after bone of your child is crushed, till his agonies are over, and his cries are hushed in death." Sermons containing such thrilling sentiments, are calculated to do much good, and are therefore deserving a world-wide circulation. They were first published in 1826, and from that time until the death of the author in 1864, he was the same earnest advocate of Temperance. He was always ready to defend the principles which he had thus espoused, both in the pulpit, on the platform, and through the press. Like many other good men, he believed that 'the traffic,' should be denounced, and in a sermon which he preached in 1837, he called all places where liquor is sold, "the breathing holes of hell." "The scene presented before the mind, is the bottomless pit, as

a heated furnace, having its air holes, from whence its blasphemies issue, and around which the congenial and preparing hearts of earth delight to hover. Thence, peculiarly, the ministers of evil come forth to ply the work of temptation, and bind the victims for their doom. This tittle, to the spiritually minded, appears appropriately and indelibly inscribed over the drinking, gambling, and degrading establishments, which are so numerous among us. Those who frequent the theatre and its kindred haunts, are in more intimate companionship with the fearfully lost than they are apt to imagine. Let the blinding veil of mortality be drawn aside, and a spiritual scenery of the most appalling nature would be revealed around the stage, the bar-room, and the billiard table. 'O my soul, come not thou into their secret; unto their assembly, mine honor, be thou not united.'

During the period of Dr. Beecher's visit to England in 1848, at one of the Public Meetings, which he attended, he gave utterance to the following sentiments, which are deserving of constant remembrance, and are especially apposite at the present time:—"Though he had English blood in his veins, he never expected to see England. He rejoiced greatly in what he had seen, and could not help exclaiming, 'Lo, this hath God wrought.' For after all that human wisdom and power could do, it was moral and divine influence alone which could reform the aberrations of the human heart. That had been borne in mind in the Temperance movement in America, and to that, they attributed their present greatness. In Great Britain, they had a stable government, which they should be careful to urge forward in a right direction. They had greatly succeeded in that respect, so that the efforts of Willberforce, Clarkston, and other philanthropists, had been brought to bear with effect. If ever such a government went wrong,

public opinion could operate to set it right. Let them go on then; the way to victory was before them. Let them only persevere. Let the present fraternal visit be reciprocated, and he would say, "America and England, under God, against the world."

America may justly be proud of her Washington, her Everett, her Webster, her Longfellow, her Bryant, her Prescott, and her clergymen without number, as well as her martyred Lincoln; but we think that she has no cause to be ashamed of her Beechers, particularly the honored man who has been styled the "Father of Temperance." His name will long be revered. He lived to the age of eighty-seven.

The N. Y. *Advocate*, in noticing Dr. Beecher's death, said: "Although retaining considerable bodily vigor, his strong mental powers had for some months past been almost totally extinguished, so that he was often unable to recognize even his own children. He passed off in a peaceful slumber, gliding so gently out of life that his attendants could not determine the precise moment of his death."

"The righteous are had in everlasting remembrance."

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REV. BENJAMIN PARSONS.

" My boast is not that I derive my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

" I dwell among mine own people."

 most extraordinary man is this Benjamin Parsons, or rather was, for he no longer lingers on the shores of time: He laid down his armour early in 1855, after having struggled with life only about 58 years. But, it is of more importance to live well than to live long, and that Benjamin Parsons, "the Oberlin of Gloucestershire," lived well, we believe none will deny. The record of his life is full of earnest acts. He knew nothing of ease or indulgence; work, work, was the order of the day with him, frequently toiling at one thing or another for sixteen hours out of the twenty-four. Our readers may be sure that he did not eat the bread of idleness. His life was one of anxious toil, and patient industry. He was always busy, and the amount of labor which he performed seems almost incredible. How the blush of shame must cover the cheeks of those who spend their days in busy idleness, as they read the marvellous story of his active life.

Contemplate Mr. Parsons as a Minister, a Pastor, a Philanthropist, an Author, a Temperance Advocate, an Educationalist, or in any way you like, and we feel assured that you will pronounce him an extraordinary man, one of God's nobility.

The subject of our present sketch was born in a county of England, which, at different periods, has produced illustrious

men. Who has not heard of William Tindal, Sir Matthew Hale, Robert Raikes, and George Whitfield? They were all born in the county of Gloucester. Benjamin Parsons was another of the noble galaxy, and, like those, his name will never die. He did not belong to the aristocracy so called, but was of plebian origin. His parents were poor, but both were pious. It is said that, when the news of his birth was conveyed to his father, the good man was reading Mr. Whitfield's sermon, on the text: "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all day long, and he shall dwell between his shoulders." Deut. xxxiii, 12. The poor father was in great trouble at the time; the pinching hand of poverty pressed hard upon him, and debt, like a hideous nightmare, seemed to be ever before him, searing and terrifying him. He received so much consolation by the said sermon, that he resolved to call his new born child by the name, Benjamin.

The excellent father of Benjamin Parsons only lived six years after the birth of his son. The mother also died, when he had attained the age of fifteen. Happily, he was taught to read the Bible, and so much did he love this "book of books," that he read it through *five* times in succession. In after life, when speaking on this point, he says, "Eternity will be too short to express the benefits I derived from this employment. I always carried the Bible in my pocket; and some may think it superstitious, but I always slept with it under my pillow. I read it through and through, and so convinced myself that it was the word of God, and my duty to receive its instructions. And let me tell you, that whatever sentiments I have advocated, I have never borrowed those sentiments from individuals, but have always first looked at them through the light of the Bible. If they agreed with that book, I felt I must advocate them; if I believed they

did not, no man ever saw me on a platform saying a word on their behalf."

Noble sentiment! If every young man would get them indelibly impressed upon his mind; if henceforth, all young men, particularly such as are away from home, or who may have been deprived of one, or both of their parents, would act like Benjamin Parsons, when he was left an orphan, while he was yet in his teens, what an illustrious class of young men we should have growing up around us! How soon fast young men would disappear, and what a career of honor and usefulness would they pursue!

But all young men have not such parents as Benjamin Parsons had. He did not belong to a family that did not "call upon the name of the Lord." He was early taught to fear God. His father died just after he had led the devotions of the family, and had particularly prayed for all his children. His mother was so familiar with scripture, that she had a passage for everything. Here, we believe, lay the secret of Benjamin Parsons' virtue. His noble mother imbued his mind with those principles which she knew would make him a christian; and the sequel proved that she was right; for though taken away at a most critical period of her boy's life, she had laid the foundation of his career, so deep and so broad, that the superstructure was only a matter of time; hence, though Mr Parsons was to a certain extent "the architect of his own fortune," we hold that the foundation of that fortune was laid by his mother.

What would we give to have such mothers as Mrs Parsons was scattered broad cast? The great Napoleon once said, "France wants mothers;" and are not mothers the great want of our times? You seldom find a man great who has not had a mother of more than ordinary value. The mothers of the "wise and good" have laid the world under lasting obligations, and not the least of those was the mother of

Benjamin Parsons. She was the noble mother of an illustrious son.

By and bye, we find the future "Earnest Minister" laboring in a Sabbath School; and from his small earnings as an apprenticed Tailor, he gave money to the support of Christian Missions. In due time he joined a church, and, having given evidence of his wish to become a minister, he was sent to Cheshunt College, and underwent a course of study, preparatory to entering the sacred office, where he was soon to act a conspicuous part. Providence smiled upon him; his path of duty became clear; and we soon find him settled as a minister in the village of Ebley, in his beloved native county:

We agree with his biographer, Rev. E. P. Hood, of whom we have spoken in another part of this volume, that the state of things at that time in Ebley was enough to discourage the heart of any other man than one like minded to him of whom we write. The place of worship was in a state of complete desolation; the people were few and poor, and did not seem to possess any energy. When he began his labors in this moral wilderness, he had not more than *twenty* hearers, and he lived to gather a congregation of seldom less than *one thousand*; a beautiful church was erected, a Sabbath School of *four hundred* children was gathered, a British School, valued at £1,400, was built, a new parsonage took the place of the old one, societies of all descriptions, literary and otherwise, were formed, all of which owed their origin to the indefatigable man who had come to labor amongst them, and was one of themselves, for he gave proof that he had nothing before him but their welfare; for this he labored incessantly, preaching and lecturing, and teaching in the day school, and all the while he received a mere pittance as a salary.

His people were laboring men. They contributed as far

as their means would allow; but when they had done all, their minister received but little for the maintenance of a family, which was now growing up around him. How he went through the labor, which he assigned to himself, has often astonished us; but we have been still more surprised, how he managed to endure those acts of self-denial, to which he must have been subject, almost constantly.

And yet, no inducement would draw him to a more lucrative field of labor. He might have gone to what some would call "more inviting places;" for surely, the man who could draw *three thousand* citizens of London to hear him, whenever he went to the Metropolis, need not have remained in little obscure Ebley, unless it had been his wish to do so. We believe more than this. We think, that he was convinced, that he was where God would have him to be. He was emphatically, "the right man in the right place."

As a man of the people, Mr. Parsons took part in every movement that he believed to be designed to aid their elevation. He spoke on the platform and in the pulpit, and wrote books of all sizes with this end in view. He even meddled in politics, which some people think is decidedly wrong in Ministers. He did not think so, for he even talked politics in the pulpit, when he deemed it right to do so. He threw himself earnestly into the Corn Law agitation, and was one of those who attended the Ministers' Conference on that subject. He did more than even this, for he dared to debate the question, with the most eloquent advocate which the defendants of the Corn Laws could produce. Peter Borthwick never forgot the scathing which he received at the hands of the village Pastor.

Benjamin Parsons was always conspicuous in every movement, designed to better the condition of his race. The Anti-Slavery Society found in him a warm friend; while election corrupters, and such as would keep down the poor,

found in him a terrible foe. He was emphatically, the friend of liberty. He had no sympathy with church establishments, nor state patronage either in schools or religion. He wanted the blessings of education, and civil rights to be unlimited. His publications, "Education the birthright of every human being," and "Tracts for Fustian Jackets and Smock Frocks," contain his views on those subjects.

In all that Mr. Parsons did, he was a man of blameless reputation. Sterling integrity was stamped upon his character. His labors occasionally, gave great offence to some, who were opposed to everything in the shape of reform, and one day a gentleman—a clergyman too—was speaking respecting him in no very complimentary terms, when a lady said, "Sir, why don't you stop that man, if he is making such disturbance as you say?" "Ah," said the complainant, "the fact is, madam, we can get nothing against him. Could we only get something against him, we would settle him immediately." "Nothing against him." This was not the declaration of a friend. It cannot therefore, be considered as partial. He was blameless in character.—What he preached, he practised. As has been said in another place, "his whole life was a sermon."

As an Author, he was distinguished for clearness of expression, and though there might occasionally be a lack of polish, there was no lack of good, sound sense. He wrote as he spoke: from a heart brim full of earnestness. This was the secret of his success. An earnest, manly, straightforward course was always pursued. The first book that he wrote was "Anti-Bacchus." It was intended for a prize essay, but Dr Guirdrod was the successful competitor. Mr. Parsons, however, sold his essay for £50, and we are assured that the whole of that book was written in *five weeks*. He must have worked night and day, early and late, to complete his task in such an incredibly short time. It is full of facts,

and the whole subject is treated in an able manner. At the time of its issue, it was the text book for Temperance advocates. It sold well, and we have always regarded it as one of the best books that the temperance movement has produced. The concluding chapter is especially impressive.

We make one selection from "Anti-Bacchus": Speaking of passages of Scripture, which are produced to condemn the Temperance movement, our Author refers to Matthew xi: 19, as occasionally quoted for that purpose: "Behold a man gluttonous and a winebibber." "Was the charge of gluttony true? Who will dare assert that it was? Yet Christ did not deny it; and why? His enemies, and every one else, knew that it was false; why not the wine-bibbing? It should be observed, that the word rendered "wine-bibber," simply means a wine drinker; yet in this passage, a wine-drinker and a glutton are placed on a par, plainly showing that in those days it was a disgrace for a man to be an habitual drinker of wine, and consequently that water and not wine was the general drink of the people. To say that because the Jews falsely accused our Lord of being an habitual wine-drinker, therefore we ought to drink alcoholic poisons, is the same as to say that because they falsely accused him of gluttony, therefore every Christian ought to be an epicure or gourmand."

The £50 which the "Maiden Production" of Mr. Parsons brought him, did not long remain in his possession. He gave the amount to the building fund of the new school, at that time being erected in connection with his Church. His work on "Woman," and that on "The Greatness of the British Empire," published by J. Cassell, are both of a superior description, and have each had a wide sale.

Respecting his connection with the Temperance Movement, he did not merely give his adhesion to that cause, but labored unceasingly to promote its interests wherever

he went. He took many journies from home, that he might advance the cause, and after he became known, he never went abroad without securing a large audience. He was always popular on the platform, no matter on what subject he might be expected to speak.

We quote his personal testimony, which was written in 1851, in favor of Temperance, from a charming volume entitled, "Lines made Sublime": "About sixteen years ago I became a teetotaller. As I have often said, previous to that period the doctors had given it as their opinion that my nerves were so shattered that nothing but giving up reading, thinking, and the ministry altogether, would afford any hope of recovery. My nervousness was such that I enjoyed nothing. I held tightly by both rails of the stairs lest I should fall from top to bottom. I expected every hour to drop down dead, and indeed suffered a living martyrdom. With a life, then, not worth *six months'* purchase, I commenced teetotaller, and having obtained help of God, have continued until this day, and have enjoyed as large an amount of bodily and mental health as any person in the kingdom. I am quite willing to compare notes with any individual in the world, as to my exemption from pain and ailment of any kind, during the sixteen years of my teetotal history. I am also ready to examine them with my labors. I have studied for more hours every day, on an average, than I ought, and have to some extent put my health in jeopardy; I have worked hard with my hands, feet, and tongue, and have had, perhaps, more than a common share of the cares and anxieties of life; and yet I have never been ill, have required no medicine, and for the last *sixteen years and a half* have taken none at all. I may add that my spirits have been cheerful, and my labors and pursuits, which before were so perfectly irksome, have afforded me the highest pleasure."

"Now this is a tolerable testimony for a man whom the

doctors had consigned to mental inactivity and a life of disease, and I deem it necessary to make it here, because I am no believer in the earthly immortality of teetotallers. I do not think that we are entirely free from disease, or at any rate from the decay of nature to which all are doomed. I have, it is true, a firm conviction that total abstinence is the best medicine; that teetotallers are more likely to escape disease than other persons, and that they have a greater prospect of a good old age. But still the life of every one must end, and with many of us may end soon, and it is the best to be ready that we may not be taken by surprise."

"I have a word to say of my family. Our doctors have always told me that my wife has naturally a weak constitution, and yet she is stronger than ever I knew her, and has not taken a dose of medicine for nearly *seven* years. I have also *six* children, and during the same period there has not been a particle of any kind of physic in our house. As a family we are as healthy and strong as other people. * * * * Teetotalism has done this much in my household, and therefore I can recommend it to others. My doctors' bills were formerly very expensive, and added to the items for a due proportion of beer, porter, wine, and spirits, for eight moderate drinkers, made a large demand on my income. Thirty pounds will not go very far in supplying us all with a little, and yet this sum has now seen a child to Germany to be educated, and nearly covered the expense, and perhaps made her fortune. How many drink all the resources of their families! I know numbers who have *treble* my income, and not *one third* of my comforts. The drink overwhelms them, and in not a few cases the parents drop prematurely into the grave, and the children go to the union."

Mr Parsons was one of the Essayists at the "World's Tem-

perance Convention in 1846, and also at the Ministerial Conference in 1848. At the former his theme was "Moderation," the evils of which he depicted in a glowing manner. He combatted the notion that "Temperance in Scripture means 'moderation in drinking,'" and ably argued how that the *mne* generally means "self-government, and consequently implies the moderate use of what would do us good, and total abstinence from everything that would be attended with any bodily or mental injury."

At the Ministers' Conference, Mr. Parsons wrote an essay on "the Traffic," which, as might be supposed, he denounced in no measured terms. We make a single extract that our readers may judge for themselves how our Author treats a business in which so many are engaged. He says: "You convert God's creatures into *poison*; your beverages *poison* the bodies of your brethren and sisters. *Poisoned* by your drinks, multitudes of interesting women, once the hope of the Sunday School and the Church, are the pests of your streets, and are sunk to rise no more. Had you plucked the sun from the firmament, the crime would have been menial compared with the ruin of but *one* of these souls. *Poisoned* from your vat or still, myriads of youths, the power, and strength, and glory of the country, are now vagabonds, thieves, and swindlers, many of them a mass of disease, and thousands condemned to the hulks, or penal colonies. And more than all, and unutterably worse than all, millions are going, or gone, to that pit whence there is no redemption. As you possess and practice an act so unspeakably fatal to your fellow mortals, is it any wonder if the *poison* that has slain such hosts should in the end prove fatal to yourselves? It will indeed be an awful reckoning when the wealthy men who have manufactured, the inferior agents who have sold, the emissaries who commended and gave away these destructive liquors, shall, amidst the solemnities

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of eternity, behold the myriads upon myriads which they have poisoned and slain. The thought to us is tremendous, and you must pardon us if we use this effort to induce you to 'flee from the wrath to come.'"

In one of the speeches which Mr. Parsons delivered at the Ministerial Conference, he said: "It was cheering to think that there were two thousand brethren in the ministry, who had adopted the principle of total abstinence. He should be glad if they were all present. He had been in the country during the last year, and had heard a remark concerning Christian Ministers which had pained him much. He was much surprised at the appearance of a young man who some years ago was an infidel; his family was then starving, and he was abandoned by his friends. Twelve years ago he became a teetotaller; since then he has risen to respectability, and has a good character. Upon the subject of religion being referred to by him (Mr. P.), the young man said he had done with religion, and for this reason: While he was a vagabond, his children starving, and his wife in wretchedness, all was peaceable; but now, because he was a teetotaller, and a comfort to his wife and family he was continually opposed and persecuted by religious people. It was highly important that there should be a very different state of things in the Christian Church. * * * * Elections were generally exciting occasions, and to improve them effectually the Christian public must take greater interest in them. Why should Christians not come forward and throw the weight of their moral and religious influence into all public meetings and business of the day? He had seen more demoralization among the higher than the lower classes, and caused too entirely by the use of intoxicating liquors at elections. He had seen ministers demoralized, and also members of churches, and these scenes would continue so long as the drinking custom existed. Only think

of the number whose votes are bought with strong drink! The faults of Christians in this matter were greater than those of persons who were not able to distinguish between the good and the evil. The patriotism of the country was fast being undermined by the use of intoxicating liquors. Let them only think of having their elections conducted on total abstinence principles."

This earnest laborer in the cause of humanity became enfeebled. He had passed through a great amount of anxiety, and the severe toil to which he had subjected himself for thirty-three years had worn down his frame. He preached for the last time Oct. 29th, 1854. Next day he took his bed and never rose again. He lay down, he said, on three pillows, "Infinite Power, Infinite Love, and Infinite Wisdom." He also said, "three things were right about his affliction, it had come at the right time, it had come to the right person, and it had come for the right object, since he knew that God had sent it. Tell the people I am trusting in the same Gospel that I preached to them." Among the last words that he spoke were these: "I must come like the poor publican, like the thief on the cross, and like Mary Magdalene. I must come to the foot of the cross, and be saved, just in the same manner as they." Great sympathy was manifested for him. His people got up a testimonial and presented him with an address and a purse containing *three hundred* sovereigns, which were contributed by all portions of the community.

Benjamin Parsons died, not full of years, but full of honors. His name will long be like ointment that is poured forth. He was a benefactor of his race, a consistent reformer, an eminent Christian, a model minister—"one of whom the world was not worthy."

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REV. JABEZ BURNS, D. D.

"Excellence is never granted to man, but as the reward of labor; and that it argues no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advantages, which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation."

"In labors more abundant."—St. Paul.



AMONGST the Ministerial adherents of Temperance, there are but few more widely known than Dr. Jabez Burns, of London. All through life he has been remarkable for abstemious habits, and was never known to be intoxicated. Oldham, in Lincolnshire, England, is his birth-place. His parents were far from affluence, hence his educational advantages were limited, and from the age of *fourteen* he has had to plod his way through life, battling with its difficulties; and the success which has crowned his efforts proves the advantages of the principle of self-reliance.

If the parents of Dr Burns had not much of this world's goods, they had a large share of moral worth. They were both members of the Wesleyan Church, and sought to bring up their children "in the nurture and admonition of the Lord." His mother died at a comparatively early period of his life, and, like many others in similar circumstances, he felt that in her death he had lost his best earthly friend. The lessons which she taught him, together with the counsels of his father, were not lost upon him. He was preserved in the path of virtue, and having nothing beyond his own small earnings, he had not the means to pursue a life of pleasure.

Our devoted friend had a great taste for learning, and though his hours as clerk in a store were protracted, he spent much time in reading all the books which came in his

way, particularly the Bible, which had been so strongly recommended by the example and precept of his parents.

He was now from home, but happily for him he was cared for by the late Rev. A. E. Farrar, who was at that time stationed in the City of York. Mr. Farrar had known his parents and on that account took the more lively interest in his young friend, and in due time was made the honored instrument of bringing him into the way of salvation, and inducing him to join the Church of his parents. He soon began to exercise his gifts, and when not more than *sixteen* years of age, he occupied some of the village pulpits in the vicinity of York. When quite young, he commenced to labor as an Itinerant Minister in the Primitive Methodist Church; but, for some cause, he did not remain long with that denomination. It was, however, his privilege to admit a youth into the Church, who afterwards became a very distinguished Minister in that body—the late Rev. John Petty.

We next find our future Doctor in London, where he was actively employed on Sabbaths, preaching in various Dissenting Churches. At this time, as may easily be supposed, his thirst for knowledge was intense. Every book stall

second-hand book store, of which there are many in London, was often visited, and many a time he has been known to deny himself of the comforts of life, that he might gratify his taste for books. He lived in the most frugal manner, and being “temperate in all things,” he could the more readily spare a few shillings for books.

What a noble example for a young man! How much better thus to act than waste time and money at saloons and restaurants, not to say even worse places, amid the exciting influences of intoxicating drinks, and the stupefactions of tobacco! If our young men would redeem their spare moments, and save their money to purchase good books, how

much more pleasure would they enjoy, and how much greater would be the benefits conferred upon society. Dr. Chamigny says: "Books are time-levellers, giving to all who will faithfully use them the best society and spiritual presence of the best and greatest of our race." Who can tell the influence of a good book? Benjamin Franklin tells us, in one of his letters, that when he was a boy a little book fell into his hands, entitled, "Essays to Do Good," by Cotton Mather. It was tattered and torn, and several leaves were missing: "but the remainder," says he, "gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation, and if I have been a useful citizen, the public owes all the advantage of it to that little book."

Jeremy Bentham says that his "thoughts and studies were directed for life by a single phrase that caught his eye at the end of a pamphlet, 'the greatest good to the greatest number.' Single sentences in the New Testament have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment, reading has a wondrous power."

We do not know what were the books which particularly engaged Mr. Burns' attention; but we presume they were chiefly of the Theological class, as it is said that "all through life he has had a great fondness for the writings of the old divines." Baxter, Bunyan, Howe, Bates, and Charnock, were among his favorites. Hence, though he had not the advantage of a collegiate course, and was not favored with the prelections of a learned Professor, he nevertheless dug deep into the mine of Puritan ore, and brought forth many precious gems, as the numerous productions of his own prolific pen will testify.

Mr. Burns at this time, as all through his life, was remarka-

ble for untiring industry and indomitable perseverance, which has ever been the secret of his amazing success. He was soon to launch forth as an author. He ventured to send his "Christian Sketch Book" into the world, when he had resided only a short time in London. His maiden production sold rapidly, which is the best proof of its value, though it is said that it gained a rapid circulation by reason of the author travelling the country and exhibiting it for sale. Be this as it may, it has gone through several editions, and all who have perused it admire its contents, and believe that the book is well adapted for usefulness.

Like some others who have been brought up under Methodist regime, Mr. B. became a Baptist, i. e., one who believes in immersion. We have always thought this term somewhat anomalous as applied to the various denominations who are designated by that name, inasmuch as it seems to imply that no other Christian denomination attends to the rite of baptism; whereas, all baptize, only in a different mode.

We can scarcely think that the kind-hearted, generous man of whom we have ventured to express our opinion is so bigoted an immersionist as some whom we have known; nevertheless we have no doubt whatever of the sincerity of his belief on this particular subject, on which there has been an almost endless amount of controversy.

We are glad to find it stated on good authority that the Church of which Dr. Burns is Pastor not only welcomes to the Lord's table Christian friends of every Evangelical denomination, but even admits those who, on the subject of baptism, entertain different views. This is much more Christ-like than that which, while it allows a Minister to preach in the pulpit, but will not allow him to sit down at the Lord's table with the very people to whom he has preached, simply because he "*has not been baptized.*"

Our earnest friend became a Pastor of a Baptist Church at Perth, in Scotland, where he labored with great acceptance for a few years, and then removed to London, where he has been "in labors more abundant" for *thirty* years and upwards, and as a proof that he has not only gifts and graces, but also fruit, it may be stated that the Church in St. Marylebone, of which he has been so long the Pastor, has rapidly increased, inasmuch as the number of Church members has risen from *twenty-five* to *four hundred*, and the congregation from about *fifty* to *eight hundred*. The place has been two or three times enlarged, and is still well filled.

There are two things by which Dr. Burns will ever be known—his *voluminous writings*, and his *powerful advocacy of Temperance*. It would not suit our present purpose to mention all his Works in detail. They are chiefly sermons and skeletons of sermons. They have all had an extensive circulation, and some of them have been republished in America. No living Minister has issued so many publications of this kind. The late Rev. C. Simeon's great work comes the nearest to some of the works of our Author.

It is said of a distinguished Minister lately deceased, (Dr. Ruffles, Liverpool), that, being at a watering place in the South of England, he attended "Church," and had the pleasure of hearing the Episcopalian Dignitary preach a sermon which the humble Dissenter had preached some months ago, and which was soon afterwards published in "the Pulpit." It would be no marvel if on some similar occasion the Pastor of Marylebone might be favored in a like manner, for doubtless his "Sketches" have been of great use to many of his brethren of various Churches. "He that is without sin among you, let him cast a stone."

This is not the place to argue the question, how far it is right to borrow for the pulpit. We leave that to the fathers of our Israel, among whom there will doubtless be a diver-

sity of opinion. We believe that the Author of "Sketches and Skeletons of Sermons" did not design that his productions should be made substitutes for thinking ; but that they should merely serve as helps, or as suggestion, and if used thus, they will not be of that injurious character which they might otherwise become. Moreover, if we mistake not, his object was to assist that valuable class of men, of whom there are thousands in England,—“Local Preachers”—who are engaged all the week, attending their various branches of business, and then on the Sabbath go forth to the neighboring villages, and also, in some instances to the towns, and proclaim the glad tidings of Salvation. To this self-denying class of men England is greatly indebted, and to their honor be it recorded, that the first Methodist sermon ever preached on the Continent of America was preached by a local preacher from “the Emerald Isle.”

The latest work of the kind which Dr. Burns has issued, is the “Pulpit Cyclopaedia.” The essays which it contains on the various phases of ministerial life make it an invaluable companion to Ministers. Let any young Minister read those essays on Theological Study, the Composition and Delivery of Sermons, and Pastoral Duties, and follow out the suggestions which they contain, and we are sure that he will become a useful Minister of the New Testament. Of course we are aware that the essays are compiled ; but herein lies one of their chief excellencies, inasmuch as they are the fruit of careful study, by some of the wisest and best Ministers, in various sections of the Church. Soon after the publication of this work, the Author was honored by a D. D. diploma. from the Wesleyan University, Middleton, New York.

All Dr. Burns’ works are characterized by clearness and great force. There is nothing pedantic or dogmatical ; but sound, sterling sense, couched in an earnest, christian spirit.

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They embrace every possible variety, and are adapted for every occasion that may arise in the course of a Minister's life. The leading truths of the Gospel are especially prominent. They are strictly Evangelical. There is no *negative* Theology. The Author gives no uncertain sound. He meddles not with those things which are "hard to be understood;" but aims to do good. This object is never lost sight of; hence if the majority of the "Skeletons" and sermons which he has published have been preached to his own congregation, as we presume they have, we do not wonder that he should have 'een successful in winning souls to Christ. The sinner is told of the exceeding sinfulness of sin; his misery out of Christ is clearly set before him, whilst the way of salvation is so plainly stated that he who runs may read.

Dr. Burns has ever been distinguished for the deep interest he has taken in matters of a philanthropic nature. Some years ago when a soldier, while in a state of intoxication, had the misfortune to become insubordinate and shoot his Sergeant, was found guilty, but strongly recommended to mercy by the jury who were empanelled on the occasion; the Judge was unusually severe, and declared the conduct of the soldier to be atrocious and utterly undeserving of mercy. Dr. B. stepped forward, and in a letter published in one of "the Dailies," strongly commented on the conduct of the Judge, which aroused public attention to the case. He also waited upon the Home Secretary, and succeeded in securing a reprieve from the harsh sentence pronounced upon the unhappy man.

Having been all through life a man of temperate habits, Dr. Burns was not slow to identify himself with what was then called the "Teetotal movement," which owes its origin to some working men in Preston, Lancashire. He has ever been the zealous, untiring advocate of the movement, and

has always been ready to write or speak on its behalf. He has been Editor of one or more Temperance Journals, and contributed an excellent article on the "Scripturalness of Temperance," to the "Temperance Offering."

There are few cities or towns in Great Britain which Dr. B. has not visited, while on his Temperance tours. He has attended all the great Conventions in the Metropolis and the Provinces, which have been held to secure united action in carrying on the Temperance campaign. In 1846, the "World's Temperance Convention" was held in London. Hundreds of the most distinguished advocates in England and America were present, and Dr. B. amongst them. He was, we believe, one of the originators of that grand meeting, and was a member of the committee of arrangements. He was not, therefore, an idle spectator; but took an active part in some of the principal discussions. In support of one Resolution, he spoke as follows:

"There is a connection betwixt drinking, and disease, and death; and, on the other hand, there is a connection between sobriety and health, physical energy and long life. Man is a creature of motives—he must be addressed as a rational, intelligent being; and all conceivable proper motives should therefore be urged, and what could be more powerful than that which connected abstinence from intoxicating drinks with long life. With thousands of persons this is a consideration more valued than others of more real importance—those relating to the soul and to eternity. The strongest appeal which can be made to such persons is that which has respect to the prolongation of the present state of existence. This strong feeling prevails more or less in every breast, and therefore to move that the adoption of Temperance principles will lead to the attainment of a great blessing, is everywhere one of the most influential motives that can be brought forward in their favor,"

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When the Ministerial Conference was held in Manchester, in 1848, Dr. B. was again at his post. He presided over the deliberations one day, and, at the request of the committee, he wrote a pungent address to the "Ministers of the Gospel." The address was highly commended by the Conference. One of the Ministers, the Rev. James Bradsley, who moved its adoption, pronounced it "a very wise and admirable document. He regarded the Temperance movement as next to preaching the Gospel. He believed it equal even to the instruction of the young on the Lord's Day, and he rejoiced to think that the moral results of the Conference would be permanently visible in the advancement of the cause of Temperance."

At the same Conference, when the subject of forming Congregational Temperance Societies was under discussion, Dr. Burns said: "We have had a Congregational Temperance Society in the Church of which I am Pastor, for several years. We have found it to work admirably. Four-fifths of the Sabbath School scholars are teetotallers. Many of the teachers, and a considerable number of the members of the Church are teetotallers."

Dr. Burns at an early period of the Temperance movement labored energetically to banish intoxicating wine from the Lord's Table, and, having firmly resolved that it should not be used in his own Church, he incurred great opprobrium from different sources. Even a division took place, which ended in the withdrawal of some disaffected members, who were amongst the most influential of his people, and with a view, no doubt, to injure him as much as possible, they established another Church in the immediate neighborhood. His own comfort and temporal prosperity were thus, for the time being, injured; but he had the testimony of an approving conscience, and, we doubt not, the smile of God. Who does not admire the man who maintains a pure principle,

and will hazard even his own interest in the advocacy of truth and righteousness ?

In platform advocacy Dr. B. is often well armed with statistics. On one occasion, when speaking in Exeter Hall, he said: "I have instituted an inquiry in one of the largest female Penitentiaries in the Metropolis, and find the result to be that, out of sixty-two inmates of that institution, forty-four have been trained in Sunday Schools. The Governor of Leeds Borough Gaol stated recently that on examining into the cases of two hundred and ninety-nine prisoners then within the walls, it appeared that one hundred and ninety-six had been Sunday School Scholars for a period of three years and upwards, and that thirty had also been Sunday School teachers."

In 1847, Dr. B. was sent as a Deputation to the Triennial Conference of the Freewill Baptists of America, where he was cordially received, and during his short tour he travelled extensively in the different States of the Union, and his labors in the Pulpit and on the platform were duly appreciated. He shewed himself the same earnest, fearless advocate of every good cause that he was at home. Even on the subject of "Slavery," which we rejoice has now passed away by that tremendous baptism of fire and blood which was poured upon the United States for four years, but which was at the time of Dr. B.'s visit a dangerous subject in many parts of the Union; still he spoke in strong terms against it. Hear him. "I know of no crime equal in its deadly influence. It not only debases the slave, and wrongs him to the utmost human agency can affect, but it hardens and corrupts the slaveholder, and pollutes the entire atmosphere where the horrid traffic is perpetuated. Could I personify this climax of monstrous hatefulness, I would say that its head is folly, its countenance pride, its heart essential cruelty, its feet are swift to shed blood, and its hands are

ready to every evil work. God abhors it, mankind by universal consent, loathe it, and devils and human demons alone rejoice in it."

On his return from America the Doctor published an interesting book of his travels, containing many facts and numerous statistics, and much geographical information relating to the various places and institutions which he had visited. In the chapter on the Temperance movement in America, among other valuable things, he states the following gratifying facts: "Among Presbyterian congregations, Methodists, or Unitarians, it would be considered a great blemish for any Minister or member to use constantly, as a beverage, any quantity of alcoholic liquor."

At one of the public meetings in connection with the Manchester Conference already referred to, Dr. B. was called upon to speak; and we are glad to give a short extract which is furnished by "the Queen of Temperance periodicals"—"The Scottish Temperance Review." The Doctor said: "He had been a teetotaler for twelve years. During that time he had been a working man; had worked with the head, the hands, the feet, and his whole system during that time had been in constant operation. Since he had been a teetotaler he had been better able to work, had had better spirits, a more cheerful state of mind, and more fit in every sense of the word, he believed, for the discharge of the onerous and important duties devolving upon him as a Christian Minister. He became a teetotaler without reference to personal considerations as to whether it would agree with his health or not, but because he felt the conviction that as a Christian Minister he was bound to be in the front rank of this important movement—that it would reflect great disgrace upon him if his members and deacons should themselves take the lead. Fifteen years ago, all the teetotalers in the world might be assembled on that plat-

form; now, he believed, there were at least nine or ten millions of pledged and practical teetotallers. He was not aware of any institution or society which has made such rapid progress as the cause of teetotalism. He believed there was not a country in the world, where British influence extended, where teetotalism did not exist. It exists happily in our own country, and in the sister country the great happiness and delightful results consequent on the labors of Father Matthew were well known. The cause was extensively spreading in Scotland, in Wales, and in parts of our own Kingdom. The Church of God had received great and constant accessions from the ranks of the teetotallers. In the East and West Indies, in Australia and South Africa, the cause was progressing; and in the East Indies not a few of our soldiers had been saved from an early grave through its influence. He had been exceedingly delighted during a recent tour of three thousand miles in America, to notice the sobriety of the people, the manifest absence of pauperism. He only saw two beggars in his whole tour. He was pleased to observe the religious equality which exists there, and to notice the extension of the franchise. * * * The Rev. Dr. Sharde, of Boston, who had been a Minister there for forty-eight years, said the greatest possible contrast existed between that country and our own. He had seen forty thousand or fifty thousand persons assembled there for political purposes, under circumstances of great excitement, hear speeches for hours in succession, and separate as orderly and as quietly as though they had left a place of worship. He could not say so much for his own country, England. By the blessing of God, however, upon the cause in this country, we might expect that the time was not far distant when we may have immense meetings here, and when teetotal principles shall predominate, and when our own land shall be as distinguished

for sobriety as that to which reference had been made."

One who knows Dr. Burns well, says: "Whether in the pulpit or on the platform, a listless, inattentive hearer is rarely seen among his auditors. Clear, pointed, direct, terse, he takes a comprehensive yet plain view of a subject, and presents it in full force before his hearers. Parenthesis and long involved sentences he never utters. Hence he is a suggestive preacher, speaker and writer. Thoughts are thrown out sometimes almost in a crude form, and often with but little attention to their garniture. Clear of view himself, he has no mysticism or obscurity; rapid and somewhat sententious, he has no time for the mere decorations of oratory, and rather studiously avoids amplification. Very much in earnest he speaks powerfully, and at times sternly, and yet a ready, genial, playful wit, clear, glancing and good humored, irradiates his style. He relates an anecdote with great tact, conducts an argument with great power; neither the point of an epigram nor the force of a reason fails when he applies them."

Long may Dr. Burns live to labor in his Master's cause, and may his end be peaceful and happy.

REV. THOMAS GUTHRIE, D. D.

"We should remember the poor."

"The poor ye have always with you."

"When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him."

"Mid humble dwellings born,
Retired, remote, he lived unknown,
Till persecution dragged him into fame,
And chased him up to heaven."

IT would be almost an insult to ask our readers if they have heard of Dr. Guthrie, for in what part of the civilized world is he not known, at least by reputation. The Free Church of Scotland does not possess a more popular Minister, and none of Scotia's sons have been as illustrious as he, since the days of Dr. Chalmers. And yet, wherein lies the secret of this good man's fame? Doubtless there are men in the Churches of Scotland who are more famed as scholars; men who have made more extensive researches, and are more familiar with the various branches of learning taught in the famous seats of learning that abound in that country.

Dr. Guthrie must not, however, be considered as deficient in learning. He must not be placed on the list of those who have a limited acquaintance with men and things, for in his youthful days he not only went through a regular course of study preparatory to entering the Ministry; but he also studied the science of Medicine at one of the schools of the "healing art," in Paris. His attainments are not confined to Theology: like "the Great Physician," he can administer for both body and soul, and who can tell but that this is the origin of his extensive usefulness and wide-spread fame?

Dr. Guthrie's power lies more in his heart than his head. He is of a warm and generous disposition. His heart grasps all humanity. His bowels yearn with compassion for the poor. The sight of human wretchedness awakens him to the noblest deeds of philanthropy, and while he may labor by every means in his power to make men wiser, he is evidently more desirous to make them better. He aims more at the heart than the head. Hence, no sooner does he appear in the pulpit or on the platform, and begins to speak, than all in the house are taken captive. If any are drowsy they are so waked up that they do not feel the least disposition to slumber again. A man of feeling is before them, one who is not so anxious to convince them of the soundness of a theory as to induce them to embrace the truth. He abounds in metaphor and illustration. He heaps figure upon figure, and dashes away at an amazing rate, until you feel both the smile and the tear at one and the same time.

An American gentleman who was visiting "the Old world," heard most of the Divines of England and Scotland, and when writing home, thus describes Dr. Guthrie's style of preaching: "He selects a text; he signalises two or three of the facts or principles it obviously exhibits, and these he illustrates to his hearers in bursts of pathetic eloquence. The characteristics of his manner are freedom and sweep: he paints with a very broad brush. Sometimes it admits not of denial that the truth illustrated is so simple and well known that no illustration can add to its plainness, and that the eye rests on the imagery with a pleasure in which the brain scarcely participates."

Critics may labor to account for it as they like, there stands the fact that Dr. Guthrie is one of the most popular preachers of the day. The mere announcement of his name would fill any house in England or Scotland, at any hour, on the shortest notice; hence, like all popular men, he has

been much sought for, and has had many calls from home. He has occasionally visited London, and taken part in the Exeter Hall meetings, during the lovely month of May.

Dr. Guthrie has been an inhabitant of time for about sixty years. He was in the Scottish Establishment until the time of "the disruption," when he turned his back upon its emoluments, and "Went out like Abraham, not knowing whither he went"; but the sequel has proved that he and his illustrious brethren have not been losers by that noble act. They left houses and land, and have received in return, in some instances at least, an hundred fold even in the present life."

But though Dr. G. is no longer identified with the Church of Scotland, he nevertheless co-operates with Ministers of that Church in all works of benevolence. He has been for several years a regular contributor to that excellent monthly, "Good Words," of which Dr. McLeod is the Proprietor and Editor. The said Dr. McLeod is a most popular Minister of the Scottish Establishment in Glasgow.

We have been pleased to find a statement in an English periodical, to the effect that Messrs. Strachan & Co., the Publishers of "Good Words," have placed £5,000 to the credit of Dr. Guthrie, for the purpose of his going to the Holy Land, and there writing a Commentary on the Bible, to be published in penny numbers. We hope the statement is correct, and we are sure our readers will do the same.

For *twenty-one* years Dr. Guthrie was Minister of St. John's, Edinburgh. He was the idol of his people. They loved him as a father. Many of them were members of his congregation while he was in the Establishment, and consequently they have known him long and revered him greatly. His health for some years was precarious, and though he had two years' relief from all Pastoral duty, and travelled extensively to recruit his wasted energies, all was vain.

His medical advisers pronounced him unfit for all pulpit and platform duties. When this decision was come to, early in 1864, he delivered a most affecting address to his congregation, from which we make a few extracts:

"A predecessor of mine, in my first charge at Arbirlot, dropped dead at the Lord's Table, with the words of communion on his lips and its bread in his hand, and falling on the field, rose to receive the crown, if I may say so, with his armour on. I had hoped to die also in, and not out of the harness, preaching on to the end of life, though with faltering tongue; but God, who knows best, has determined otherwise, and I desire to bow my head, saying 'Good is the will of the Lord—Father, not my will, but thine be done.' * * *

"When my health gave way sixteen years ago, under the same complaint before which it, greatly enfeebled by work and age, has now succumbed, I was warned by an eminent physician that my life hung by a thread, and that I must abandon the pulpit, else it would snap under its strain."

"In regard to my pulpit and pulpit office, I have heard the words, 'Thou shalt be no longer steward'; and though there is a pause between these and what follows, the time, the solemn time, cannot be far distant, when the same voice shall be heard again, saying 'Give an account of thy stewardship.' In view of that account, I have no resource but to cast myself on God's forgiveness and great mercy. My hope is in the Saviour, whom I have endeavored to preach. I would otherwise tremble at the sword, which now hangs above my head, ready at any moment to fall and sever the thread of life; and as I have to render an account of my preaching, let me affectionately and earnestly remind you that you have to do the same with your hearing. If there is, as there doubtless is, an unconverted sinner

among you, I implore him to enter in at the strait gate. There is time enough yet to win the battle,—not of time as of the bread of life, enough and to spare, but enough and more to spare. As if I stood, as I may now be standing, on the verge of another world, about to pass from your sight, at least till we meet at the judgment, I turn round, and beseech you, come to Jesus.

“And now, and finally, brethren, farewell. Farewell to you, farewell to my pulpit. I preach no more, the voice is in my ear which says, ‘Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.’

THOMAS GUTHRIE.”

At the time of the resignation of Dr. Guthrie, his congregation performed an act of honor to themselves and of justice to their revered Pastor, by presenting him with a testimonial to the amount of £5,000 or \$25,000, and a silver tea service was presented to Mrs. Guthrie at the same time. We hardly know which to admire most, the noble Pastor who had so endeared himself to his flock, or the people who displayed such an amount of thought for the welfare of him whose voice they expected to hear no more. Many congregations not only keep their Ministers on the most stinted allowance, but also when they become feeble cast them aside “like a disabled pitcher of no use.”

Happily for Dr Guthrie, and for the world, though not allowed to be heard on the platform or in the pulpit, he can still be heard through the press. He has therefore started the “Sunday Magazine,” of which he is the Editor, with a large staff of contributors, and has secured an extensive circulation. We trust his life may long be spared, not only to edit the Magazine, but may also send forth some of his numerous sermons, in volumes similar to those which he has already published—“Gospel in Ezekiel,” “Inheritance of the Saints,” and “Speaking to the Heart.”

Those who have had the privilege of sitting under Dr. Guthrie's ministry assure us that the above-named volumes are fine specimens of his preaching. He evidently aims at usefulness. He seeks to bring the truth home to every man's conscience; hence, in the application of his sermons he is usually very impressive. Speaking of the "Good Fight," he says: "No doubt it is a hard fight. I do not conceal or disguise that. How can it be easy for a man to overcome the world and crucify his own flesh? But if that is hard, it is harder far to suffer the pains of a lost soul, to lie down in everlasting burnings. Oh! surely better lose a hand than have the whole body burn; better part with some darling sin than part with Jesus. You have no choice; they only that carry swords on earth shall wave palms in heaven: nor shall any but they who walk here in armour walk there in brightness. The crown is for saints, not for sinners; not for cowards, but for conquerors. And how can you conquer unless you fight? The promises are to him that conquers, to him that overcometh; not indeed 'by might, nor by power, but by my spirit, saith the Lord of hosts.'"

On being introduced at a public meeting, Dr. Guthrie is usually a little playful, and thus secures the attention of the most listless in the house. At one of the meetings of the Evangelical Alliance, held in Geneva in 1861, he alluded very facetiously to his *broad Scotch*. He said "he was happy after so much French to have a meeting in English; if, indeed," he added, "it would be allowed by his friends from the South that he spoke English, of which he himself had some doubts, and then related the following story: A German lady who was staying in Edinburgh remarked to a friend of his, that she liked to hear Dr. Guthrie preach better than any Minister in Edinburgh; she could understand him better, for he spoke *English like a German*."

As we have already remarked, the Doctor abounds in

sympathy. Like Jesus Christ, he weeps over the desolations which have been made in the abodes of humanity, and he wants to repair the waste. He does not intend to wait until people come to him. He wants the Church to go after the lost. At the Free Church Assembly in 1863, when the report of a Home Missionary was under consideration, he poured forth some strains of pathetic eloquence on behalf of the lost and perishing in our large towns and cities. He was then truly "the old man eloquent." Among other things which he uttered on that occasion, he said: "What is the Church for? if it is not to go in and possess the land. He would say to go *out* and possess the *earth*. In urging the Free Church to take a lesson in the management of their schemes, from other Churches, he paid a tribute to the Wesleyan body, whose missionary zeal, he said, burned as bright and fervent as that of any Church in christendom. and whose skill in the management of their affairs was statesmanlike, and worthy of imitation."

Speaking of Methodism, we are reminded that the Doctor has often given proof of his esteem for that denomination, not only by preaching at the Anniversary of its Missionary Society in London, but in various other ways. At a public meeting in Edinburgh, he said: "It was a very long time since he became acquainted with the Wesleyan Methodists, and he took the opportunity there of saying what he had said whenever he had the opportunity, that there was no denomination of Christians in this country to whose sympathy, and to whose kindness, and to whose substantial support the Church which he belonged to owed more in her difficulty than to the Wesleyan Methodists. None entered with more sympathy into that cause, none contributed more liberally to their resources, and none, he believed, offered up more earnest prayers to God, that they should be borne through all their difficulties, and supported in the cause they

had undertaken. The consequence was that he became intimately acquainted with many of the Wesleyan Ministers and people of England. He had often visited them, he had often preached for them, and he thanked God that he had the opportunity of becoming acquainted with a body by whose piety, and animated by whose zeal, he hoped his own was increased."

When staying at the far-famed watering place, Brighton, near London, Dr. Guthrie, in writing to "Good Words," makes a very graceful allusion to the Methodist Local Preachers, in the following lines: "Of that water, 'of which if a man drink he shall never thirst,' New Brighton suffers no lack, but enjoys, on the contrary, a full and very admirable supply. We have tried all the wells, worshipping in the Episcopalian, Congregational and Wesleyan Churches. Among the Methodists we had the opportunity of hearing their 'Local Preachers,' as they are called. This is a class to which all their Ministers must at one time have belonged. Nor are any recognized as 'Locals' till they have proved themselves, by a twelve month's trial, able to address men in a way both interesting and instructive, which was just what the Scotchwoman pronounced wanting in a poor preacher, of whom she said that he was 'neither edifying nor divertive.' It is after a young man has gone through this ordeal, that he goes into regular training for the Ministry, and not till then. Now whatever objections may be to the plan in respect of its details, the idea appears a sound one. As a recruit is not admitted into the army and sent to drill, till it has been ascertained that he possesses the physical properties which fit him to be an efficient soldier, so, by the application of an adequate test, the Churches should try whether men possess those properties and powers which will make them efficient Preachers, before they are put into regular training for the Ministry. The timely application

of such a test would go far to protect congregations from inefficient Preachers, and also save men the pain of discovering, when too late, that they have mistaken their profession, a mistake well described by a shrewd countryman, who, talking to me of his Minister, said that 'when he left the plough for the Church, the parish lost the best ploughman and got the worst Minister it ever had.' "

Dr. Guthrie has had the honor to fill the Moderator's chair of the Free Church Assembly, on which occasion he delivered a most telling address, on the "support of the Ministry," the whole of which we would like to insert; but space forbids. We make a selection or two, for the benefit of such as may be particularly concerned. He had already, some years before, published a sermon on this subject, which we would be glad to see circulated extensively in all our Churches. The "Moderator" speaks with great authority. He says: "Respecting the Minister cause at home, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have had it long in my head, and I have had it long in my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore, I intend to speak, and to speak out fully and frankly in this matter. I take leave to say that the livings of our Ministers are inadequate. I take leave to say more, that the livings of Ministers are quite inadequate to their position, and to their inevitable and unavoidable outlays. I take leave very distinctly and very expressly to say that; and what is the result of that? What shall be, and what will be the result of it?—the greatest calamity that can befall the Church, far worse than persecution, and far worse than oppression. All hail to the storm that, with God's blessing

and good management, drives the ship on instead of driving her back. That calamity which I dread, next to the withdrawal of the Divine blessing, as the greatest of all, is that the rising talent, and genius, and energy of our country should leave the Church for other professions. The claims of Ministers are sometimes evaded. A weaver advocated small stipends, because the Church never had such Ministers as in those days when they went about in sheep skins and goat-skins, and lived in caves and holes of the earth. If any people sympathise with this expression, I answer, that I have a radical objection to caves—they create damp—and secondly, as to habiliments, it will be time enough to take up that question when our people are prepared to walk along Princes' Street with us, not in this antique dress, but in the more primitive and antiquated fashion of goat-skins with the horns on. Another case was that of a lady, rustling in silk, who condoled to a poor minister's wife by saying to her, 'your reward is above.' Such a statement, in such circumstances, from silks and satins is disgusting; it is cant, the grossest cant, and enough to make religion stink in the nostrils of the world. Would that saying make the Minister's stipend pay the Minister's accounts? Fancy the worthy man going to the baker or his butcher, and, instead of paying down money, turning up the whites of his eyes, saying, 'your reward is above.' I fancy they would say, 'Oh no, sir, that will not pay the bill'; and I say, what does not pay the bills does not pay the Ministers' stipends as they ought to be paid."

"I have heard Ministers say that they so felt the keenness of their profession, and the difficulties of their position, that the last profession they would rear a son to was the Church. Now I don't sympathize with that. I have reared one son for the Church, and I hope I will rear another son for the Church, and send him abroad to fight the battles of

the Lord, however great they may be. At the same time, allow me to say I cannot greatly blame them, because I can fancy a good man saying, 'I am at liberty to consecrate myself to the Church and poverty; but am I at liberty, in the case of that boy, at an age when he is not capable fully of judging, to a life that is full of privations, when he may serve his blessed Redeemer without having to meet these privations.' That is the real question; and it is a question that keeps our intelligent and pious laymen at this moment from doing what I am anxious they should do—I mean give their sons to the Church."

The eloquent "Moderator" then called upon rich men not to be afraid of dedicating their sons to the Ministry, and recommended all parents who had sons in the Ministry to give them Benjamin's portion of the paternal property. He also called upon the Church to get rid of all persons from the Ministry, who had mistaken their calling, for he argued that whilst they had a right to demand adequate support, the Church had a right to expect that they should have the most efficient men to act as Ministers. He also spoke approvingly of the plan proposed by a wealthy gentleman, that the Ministers' stipends in Glasgow should be raised to £1,000

The "Moderator" concluded his well-timed oration in the following personal allusions: "I have served my master now more than *thirty* years. I am grown gray in his service; but I can say, when even I saw how much richer I might have been in other professions, and when I felt the greatest hardships of my life—I can say I never regretted my choice. I have been a poor servant. I have a thousand infirmities on my head, and sins, unless washed away, on my conscience, for which I look for pardon only through the blood of Christ; but, fathers and brethren, poor servant as I have been, I'll stand up this day for my blessed Master

and say, Christ has been a good Master to me. To him, with confidence, fathers and brothers, I commend you all. May there be light in your dwellings; may there be revivals in your congregations, while the Gospel of peace is on your lips; may the peace of the Gospel be in all your hearts: and as to my beloved Church, I say with the Indian, 'May her sky be without a cloud; may her council fire never be extinguished.' "

Dr. Guthrie has long been known as one of the most earnest advocates of Temperance. His voice has been heard on its behalf, not only at Temperance meetings proper, but also at University Convocations, Presbyteries, Synods, and also in the pulpit. The following is from one of his addresses, delivered at the University Temperance Society, Edinburgh, which we preface by enquiring whether it would not be well to have Temperance Societies in connection with all our seats of learning? "He remembered the days when he was a student, and he remembered the sad history of many of his fellow students. He had to express his gratitude to God that he was not carried away in the flood of temptation which swept away so many men with better heads and hearts than his own. He looked back to *eight* or *nine* years when he was a student at Edinburgh University, with trembling. Suppers among students were common then; suppers in society were common then; a student could not give a discourse in the divinity hall, but there was a supper; and if a student had been buried, he believed they would have a supper after it. The result was apparent in the career of his fellow students, some of whom had been deposed from the office of the Ministry for drunkenness. One who had been a student along with him, and had become a minister was now a deposed outcast in Australia. Another fled to America. He was never more heard of; the ship was lost, and he could fancy he could see his friend seeing death

staring him in the face, and going down to a dark and hopeless grave.

“He had seen no less than *ten* of his own acquaintances in the Ministry, dragged to the bar of Church courts, disrobed by the head of the Church, and driven from the Ministry. If these men, holding that sacred office, going to the pulpit every Lord’s day to preach the Gospel, with every motive to do good more than ordinary men, with the wives and children they had—if these men had gone down before this demon, what man was entitled to say, ‘I shall stand?’ When he looked back on the past, therefore, he felt he had a special call on him to appear at this meeting and bear his growing testimony to the advantages of total abstinence. He became a total abstainer at the time he was laboring in the Cowgate, and the closes adjoining it, because he felt that if he was to do any good there, he must himself become an abstainer; and if they were led to do good—if they wanted to be blessed while living, and missed when they were dead,—let them become total abstainers. On the first occasion that he was asked to a party after he became an abstainer, where there was a considerable number of the *elite*—lords, judges, and men of literature and science—he confessed that he felt a little. On the *third* time, there was no shirking it any longer. He was asked, ‘Are you not well? Why do you not take wine?’ There was no help for it, so he out with it. He said, ‘I have given up drinking wine, and I will tell you why. I have two thousand people living without God and without hope in the world; I find rags and wretchedness in their houses, and I walk till my heart is broken, and my limbs are weary, from door to door, and I find in many of their houses no Bible and no bread. I see children crying for bread, and none to give them; and I have ascertained by examination, and I know by long experience, that the cause of all this is *drink*. I find that

to say to these people 'forward' is useless. I must say to them 'follow,' if I want to have any chance of raising them out of their position. Therefore I have resolved that henceforth if I can save a girl from ruin, or a boy from going to prison, or to restore peace to a family, I will touch no drink 'while the world standeth, lest I make my brother to offend.' What was the result? Opposite him sat Lord Jeffrey. It was the first time he had met that distinguished man, and he saw Lord Jeffrey looking at him, and his eye kindled, and a flush of approbation came upon his cheek; and he noticed afterwards that night, Lord Jeffrey paid him more than ordinary courtesy and attention. He felt persuaded that if he (Dr. G.), was *six* feet high in Lord Jeffrey's estimation before, he was now a *dozen* feet high. People might jeer and laugh; but if any man came forward and made himself a sacrifice for the good of mankind, the public would respect him all the more for it."

"*Nine-tenths* of the occupants of our prisons, and *five sixths* of our paupers, were so in consequence of drink. The crime of impurity had its auxiliary in drink. He had heard these wretched women, who prowl about our streets, say that but for drink they could not carry on their infamous, degrading, loathsome means of living. They drowned conscience—they drowned memory of home and of their mothers—by the bottle; by means of that bottle they gave themselves a false courage to go out and look for their prey; they kept eternity out of view by means of the bottle; when the Sabbath bell rang that reminded them of better days, they flew to the bottle to drown reflection. That vice would be almost banished from our streets but for strong drink."

At a meeting of the Free Church Temperance Society, in Edinburgh, Dr. Guthrie delivered an address, from which we take the following sentences: "I am happy that you, Mr. Chairman, have alluded to a circumstance which has

struck me as of importance to notice. It is creditable to the Free Church that out of *six* or *seven* living Moderators, no fewer than *three* of these are total abstainers. I hope that throughout the Church that proportion will be borne out by Clergymen, and that our cause may go on rapidly extending, not only among the Ministers and office-bearers, but the members of the Church. Our cause is growing, and I wish our total abstinence friends to bear this in mind, that the service we do the Church and Society is not at all to be measured by the number of adherents we have. I believe that we have done more good among those who are not adherents to our cause than even to those who are. We have been the means, in God's providence, of turning the public attention to the enormous evils and to the enormous crimes that are connected with the practice of using these intoxicating liquors. No man can go abroad among society, whether high or humble society, without blessing God for the extraordinary change that he has lived to see in the habits of the people. I am not one of those who don't go into companies where drink is used. Some of our total abstinence friends won't go into a company if there is drink used. Now I always go where either the devil or drink is. It is only a few days ago that a Minister of the Free Church chose to attack me for my habit of total abstinence, and I was put on my defence. He told me that total abstainers ate a great deal more than other people. I said to him, 'Where did you get that information?' He said, 'I was told that by a publican!' 'Oh!' said I, 'you have got what is called partial counsel from that source. A publican is not a good witness here. I deny that total abstainers eat any more than other people; but suppose that they do, it is because they are in health, and they will work more if they eat more. I deny that they eat more; but I say that I, as a total abstainer, would get more good out of half a pound

of beef-steak, on account of digesting it more readily, than people who drink would out of *two pounds*. 'Oh!' says he, 'but you eat like beasts!' 'Eat like beasts!' I replied, 'that is the highest compliment you could pay us; did you ever hear of a brute beast eating too much. Beasts have more sense. They won't drink whiskey, and they won't overeat themselves, which you drinkers of whiskey do very often.' I find that a man who says nothing at all can do much for this cause by his consistent practice of total abstinence. Nothing gives me greater gratification than to find occasionally, in going up and down the country, that, either by word of mouth, or by my pen, I have been, under God's blessing,—and I count it a great honor, and a great blessing, and it is a great happiness—to find that I have been the means of inducing this or that person to join this blessed cause. It is a cause that must and will triumph. * * * *I believe,—and I use the expression with all solemnity—that drink damns more souls, and is more injurious to the cause of Christ and the salvation of souls, than any vice in which society indulges. I consider it to be the greatest enemy to the cause of Christ.*"

Sometimes the objection is made to Temperance, that "*drink* is a good creature of God.' To this Dr. Guthrie replies: "In one sense this is true; but in the same sense so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying, 'it is a good creature of God.' He would not use many such creatures, that's all that I say. There is nothing like whiskey in this world for preserving a man when he is dead; but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey: if you want to kill a living man, put whiskey into him. It was a capital thing for preserving the dead admiral, when they put him in a rum pun-

cheon ; but it was a bad thing for the sailors when they tapped the cask and drank the liquor, till they left the admiral as he had never left his ship—high and dry.

Dr. Guthrie, the eloquent Preacher, the earnest advocate of Temperance, the author of four or five volumes of sermons, besides other small publications, all of which have had an extensive circulation, is also known everywhere as the FOUNDER of "Ragged Schools" in Edinburgh. In the building up of these institutions, his labors have been truly herculean. His book, "Pleas for Ragged Schools," contains facts and incidents such as are only to be found by mixing with the lowest strata of society. It reveals a state of crime, immorality and vice, which we venture to say none ever dreamed of having an existence in a country so highly favored with moral and religious means of instruction as Scotland.

When attending the Evangelical Alliance Meeting, in 1861, Dr. Guthrie made a statement before that learned and pious assembly of Christians, respecting those schools, from which we make the following selections. He said : " I will give you one or two cases that will illustrate the state of the children for whom we have to provide. Wm. —, mother dead ; father at present in gaol for stealing. The boy has been twice convicted for the same offence—twelve years old. At present he has no settled place of residence, but has been sleeping on the stairs for the last two months, during the nights, that is, a hard stone for a pillow, and nothing to shelter him from the storm of a northern winter. After having been in school two years, he left twelve months ago, and entered the royal navy, and now bears a most excellent character.

" Another case: James and Abraham, aged respectively *eleven* and *thirteen* years; father and mother both very drunken. The boys are both thieves. They have a sister *seventeen* years of age who is an abandoned woman; she has

been four times convicted of thieving. The father is at present in jail for stabbing the mother in one of their drunken brawls. The eldest boy received a stab in the back trying to defend his mother. At the time the children were admitted, there was no furniture in the house except two or three broken chairs, with some straw in the corner where they sleep.

"The following are the statistics of about 300 children :

Found homeless and unprovided with lodging,	72
Children who have both parents living, .	32
The father dead, ...	140
The mother dead, ...	89
Deserted by parents, ...	43
With one or both parents transported, .	9
Fatherless, with drunken mothers, .	77
Motherless with drunken fathers, . .	66
With both parents worthless, . . .	84
Who have been beggars, ...	271
Who have been in the Police Office .	75
Who have been in prison, ...	20
Known as children of thieves, . . .	76
Believed to be so, included in the preceding,	148

"Truly this is a table written inside and out with lamentation, and mourning, and woe.

"As a proof of the good resulting from those schools in Edinburgh, it may be stated that for every *one hundred* in jail, *five* were below *fourteen* years of age. In one year afterwards there were only *four* under that age, and after *five* years there was not *one*."

The children are educated and clothed and prepared for becoming useful citizens. Hundreds of them have become so reformed that they have been sent as emigrants to some of the colonies ; others have entered situations where they have given evidence of the good they have received at the

Ragged School.

It is the opinion of the Doctor, than whom none are better able to form a correct opinion on the subject, that drunkenness has been the cause of at least 85 per cent of the children in ragged schools being without home and without food, left to be nuisances in society, and undergo a process of education in the art of thieving, that they may become the future occupants of our Jails and Penitentiaries. At the conclusion of the address, from which we have made the above extracts, Dr. Guthrie said: I can lay my head "on my pillow, and bless God for what I have been enabled to do on behalf of Ragged Schools. It is the part in my public life that has afforded me most comfort and satisfaction.— And I bless God, that he has employed this tongue and these hands in a cause so great and good."

As an illustration of the power of the example even of a person in the humble walks of life, it may be stated, how Dr. G., "the Apostle of Ragged Schools," was led to pay attention to this department of benevolence. Here are his own words: "The interest I have been led to take in this cause is an example of how, in Providence, a man's destiny—his course of life, like that of a river—may be determined and affected by very trivial circumstances. It is rather curious—at least, it is interesting to me, to remember, that it was by a picture that I was first led to take an interest in ragged schools—by a picture in an old, obscure, decaying burgh, that stands on the shores of the Frith of Forth, the birth-place of Thomas Chalmers. I went to see this place many years ago, and going into an inn for refreshment. I found the room covered with pictures of shepherds with their crooks, and sailors in their holiday attire, not particularly interesting. But above the chimney piece, there was a large print, more respectable than its neighbors, which represented a cobbler's room. The cobbler was there himself,

spectacles on his nose, an old shoe between his knees,—the massive forehead and firm mouth indicating great determination of character, and beneath his bushy eyebrows benevolence gleamed on a number of poor ragged boys and girls, who stood at their lessons round the busy cobbler. My curiosity was awakened, and in the inscription I read how, this man, John Pounds, a cobbler in Portsmouth, taking pity on the multitudes of poor, ragged children, left by ministers, and magistrates, and ladies, and gentlemen, to go to ruin on the streets—how, like a good shepherd, he gathered in these wretched outcasts, how he had trained them to God and to the world, and how, while earning his daily bread by the sweat of his brow, he had rescued from misery, and saved to society, not less than *five hundred* of these children. I felt ashamed of myself. I felt reproved for the little I had done. My feelings were touched. I was astonished at this man's achievements; and I well remember, in the enthusiasm of the moment, saying to my companion, (and I have seen in my calm and cooler moments, no reason for unsaying the saying,)—"That man is an honor to humanity, and deserves the tallest monument ever raised within the shores of Britain." I took up that man's history, and found it animated by the spirit of him who had compassion on the multitude. John Pounds was a clever man besides; and, like Paul, if he could not win a poor boy in any other way, he won him by art. He would be seen chasing a ragged boy along the quays, and compelling him to come to school, not by the power of a policeman, but by the power of a hot potato. He knew the love an Irishman had for a potato; and John Pounds might be seen running, holding under the boy's nose a potato, like an Irishman, very hot, and with a coat as ragged as himself. When the day comes, when honor will be done to whom honor is due, I can fancy the crowd of those whose fame poets have sung, and to whose

memory monuments have been raised, dividing like the wave, and passing the great, and the noble, and the mighty of the land, this poor, obscure old man, stepping forward and receiving the especial notice of Him, who said, "Inasmuch as ye did it to one of the least of these, ye did it also to me."

Dr. Guthrie still lives. He now occupies the pulpit occasionally. He speaks to hundreds every week by his magazine, "Sunday at Home." A few years ago he attempted to cross the Atlantic, but the sickness that he endured, compelled him to land in Ireland, and return home, to the grief of thousands in America. May his valuable life long be spared: an event we think the more desirable should he visit the Holy Land, for the purpose mentioned.

REV. J. A. JAMES.

"The most practical writer of the age."

"He is sure to be useful, for he aims at nothing else."

"An everlasting Preacher, a voluminous writer, an accomplished platform orator."
—*Lamps of the Temple.*

THE sainted man, whose name stands at the head of this page, was beloved by all to whom he was known, and when the news was flashed over the telegraph wires that "James of Birmingham" was dead, thousands wept the loss of one of the most holy men that the nineteenth century had produced. He left behind him an unperishable fame. "He being dead yet speaketh." When the late Dr. Winter Hamilton, of Leeds, handed to the printer the last sheets of the Memoir of his beloved friend Ely, he is reported to have used those memorable words, "And let me beg that you be quick about it, sir, for Ministers are soon forgotten."

Alas! that it should be so. And yet how common it is. The man who has taught so many thousands how to live, and how to die, is soon forgotten. The name of the hero of a hundred fights is engraven on marble. A monument is erected to perpetuate the memory of the statesman; but Ministers are soon forgotten. Their descendants are often despised. Their poor, unprovided widows are neglected in the daily ministration. Their children are to be found sometimes in the most abject circumstances. Ministers are soon forgotten.

Recently the writer visited an old, worn-out, Superannated Minister, no matter of what denomination. He was a Minister of Christ, and that was enough for us. We had

often witnessed his self-denying labors on behalf of others, and when he left "the active work," we felt anxious to see him in his retirement. And so we went. Poor old man, he was glad to see us. We had not met for many a day. And we talked till long after midnight, and then got up early to talk again. At last we ventured to ask him of his income. He was unwilling to tell us the secret. A house had been provided for him; so far good. But here he was, his wife so incapacitated that she could not help herself. A lovely maiden daughter does the housework, and the *three persons subsist—do not say live—on the enormous sum of eighty dollars per year.* And this is all that the Church can spare for one who ministered at her altars for more than thirty years. The good man took no papers nor magazines; how could he? He was almost shut out from the world. When we mentioned to him certain occurrences that had taken place in different Churches, all was new to him, though we had known them for long.

Ministers are soon forgotten. It will be readily conceded that some are not so soon forgotten as others are. We hope that John Angel James will be one of those. For well nigh *sixty years* he was one of the most successful Ministers in England, in connection with the Congregational body. All this length of time he was the Pastor of one Church. He was ordained to the work of the Ministry before he was *twenty years of age.* His place of worship was at first capable of holding *eight hundred persons*; but it was enlarged again and again, until it would seat *two thousand*, and still it was crowded. When he became Pastor there were only *forty* members in the Church, and when he died there were more than a *thousand.*

The Rev. R. W. Dale, M. A., became the Co-Pastor with Mr. James, a few years before his death, and is now his honored successor. Mr. Dale is a man of no mean ability,

and has already obtained for himself a good degree. He is the author of several valuable works, and was chairman of the Congregational Union in 18 , when he delivered an address of more than ordinary value.

It was meet that Mr. Dale should be the Biographer of his sainted friend, and the "Life," which he has published, with copious additions by the son of Mr. James, is a goodly volume, and well worth a diligent perusal, especially by all young Ministers, who may here learn the great secret of ministerial success. We have perused the book with pleasure. Certain reviewers have been pleased to animadvert upon it as being too cumbersome, and they suggest that in future editions it should be much abbreviated. We cannot see the justice of these criticisms, for though as it has been stated that "many a good man has been twice buried—in his grave and in his biography"—we do not see that the remark is applicable in this instance. We would like the style of the binding to be improved; but we would not desire to see any of its contents erased.

Mr. James' position when he first settled in Birmingham, was far from being an enviable one. A schism had taken place in the Church, which had established a rival interest in the immediate neighborhood. It is said that "Carr's Lane was originally designated God's Cart Lane, from the circumstance of its having contained a small building which was an appurtenance to St. Martin's Church, and in which the carriage or cart was kept, that was employed in Popish times for carrying the sacred vessels in religious processions of the Host." The Carr's Lane Chapel was situated behind a row of small tenements, in the midst of poverty and ignorance, which led a writer of the time to observe, in a spirit of levity and vulgar wit: "The residence of Divine light was totally eclipsed by being surrounded by about forty families of paupers, crowded almost within the compass of

a giant's span, which amply furnished the congregation with noise, smoke, dirt and dispute. If the place itself is the road to heaven, the stranger would imagine that the road to the place led to something worse."

But though things presented a somewhat discouraging appearance to the youthful Pastor, who had been favored by an unusually brief sojourn at college, yet, by his kindly disposition, his unwearied labors, his acceptable preaching talents, and above all, his devotedness to the great work of the Ministry, his small congregation began to manifest symptoms of life; an improvement was soon visible, and his juvenile heart was cheered.

The young Minister was surrounded by a band of lay-helpers, "whose hearts God had touched"—men who rejoiced when he rejoiced, and wept when he wept. His deacons thus greatly aided him, and assisted him in pastoral labors; for we have been somewhat surprised to find that Mr. James was not such an extensive visitor of his people as we had anticipated. When in the zenith of his popularity, and in the time of his old age, he could not be expected to perform such a large amount of pastoral labor as usually falls to the lot of a Minister of a large congregation; but it seems that from the time of his early settlement he paid comparatively little attention to this part of Ministerial work. Of course he always visited the sick. He was never absent from the chamber of those who were in trouble; but such as were well he seldom visited at their houses. Mr. James looked well after all the services in connection with his Church. The weekly lecture was never neglected. The meeting for prayer was never left in the hands of members alone. At all these he would be sure to be present. He also had Bible classes and private meetings for the young throughout the entire period of his pastorate, and he was always accessible to those who wanted to converse with him

respecting their spiritual state.

From the commencement of his career Mr. James was popular as a Preacher. "He had few superiors while living and is not likely to be soon surpassed." Like too many young men, he was at first especially anxious to cultivate an ornate style, which, while it dazzled, did not serve to accomplish the great purpose of the Ministry. Ornament is often more sought after than use. Many regard dazzling things as a sure proof of genius, reminding us of the quaint sentence of Jeremy Taylor, that "the gay tulips and useless daffodils are more sought after than the medicinal plants springing from the margins of the fountain of salvation."

Happily, however, Mr. James soon adopted a more plain style both of speaking and writing, and to the close of his life the ambition of his soul seemed to be set on one thing only—*usefulness*. He soon became known as one of the most practical preachers of his age. His sermons were always diligently prepared, and, for the most part, were carefully written out before preaching, though the manuscript was seldom taken into the pulpit. He made it a rule always to be done with his pulpit preparation by noon on Saturday, or, at latest, by four o'clock in the afternoon, and then he would spend the evening either in walking in some solitary field, or else in his closet with some good devotional book. This was a practice he always took care to inculcate upon young Ministers. The books that he especially read on such occasions were Baxter's Reformed Pastor, Payson's Life, Brainerd's Life, Howe's Blessedness of the Righteous, Owen's Spiritual Mindedness, and Archbishop Leighton's Commentary on Peter.

Mr. James always took deep interest in the welfare of young Ministers, and for several years he was accustomed to have the young men, by turns, who were studying at Spring Hill College, to dine with him on Saturdays, and

after dinner they would retire to his study and hold converse for some hours on spiritual matters relating to the Ministry. In this way not a few of the young Nonconformist Ministers learned to imbibe his spirit, and formed attachments to him, which only terminated in death.

There were several important movements in connection with the Church of Christ in which the Pastor of Carr's Lane Chapel occupied a prominent position. He preached several times in the Metropolis, for the London Missionary Society, and for many years he was a regular speaker at the "May Meetings," which are of world-wide celebrity. He was always at those great gatherings greeted with loud cheers. Few of the orators of Exeter Hall were more popular than John Angell James.

In those days when Moffatt, and Williams, and Boay, and Knill, and other distinguished Missionaries visited England, his heart abounded with thankfulness, and he was always ready to welcome those messengers of the Churches to his home and to his pulpit.

In one of the sermons which Mr. James preached on behalf of the London Missionary Society, he said: "If, one hundred years hence, Christianity shall have found a lodgement in the city of Canton, we shall have reaped an immense prize for the conflicts of a century." Scarcely a third of a century had rolled away before the whole of China was accessible to the heralds of salvation. None were more alive to the importance of the situation than was Mr. James. He was full of holy enthusiasm about the matter, and at length he got up a scheme for printing *a million* copies of the New Testament in the strange language of the people of that vast empire, which had for ages been shut out from the rest of mankind. To accomplish this noble work, he travelled thousands of miles, and in its advocacy he wrote hundreds of letters.

He was also one of the first to attend the meetings of the Evangelical Alliance; indeed he was one of the originators of that movement, and to the latest hour of his life, his heart was set upon the work of Christian union. He was often heard to say that he ought to love all Christ's people, because in his name he had an Angel between two Apostles.

It was to be expected that a person of such rare abilities, both for the pulpit and the platform, as Mr. James possessed, would be sure to be called much from home to attend occasional services for the various benevolent societies, which have become so numerous, and which make such incessant demands upon Ministers' time. This special work cost him much mental anxiety. He would sometimes not be able to sleep for several nights before the time appointed for the services in which he was to take a prominent place. Indeed, in consequence of extreme nervousness, he would sometimes not be able to keep his engagements. This distressing feeling at times troubled him greatly, even when attending his duties at home. He would at those periods lie down at night, without being able to sleep an hour before daylight, and thus on the Sabbath he would be compelled to appear in the pulpit in a state of great physical prostration.

As a matter of course such suffering could not but affect his general health. The consequence was that he had several severe fits of illness, in some of which his life was despaired of. He likewise had a good share of domestic affliction. He followed two wives to the grave, to both of whom he was ardently attached. When speaking of the usefulness with which the great Head of the Church had been pleased to crown his labors, he often attributed much to the holy character and exemplary lives of the two ladies to whom he had been united. They were both women of no ordinary ability. They made his home happy, hence he was always free from such troubles as may sometimes be

seen in the bosoms of certain families.

Then too, it must be remembered and recorded to the honor of the people worshipping in Carr's Lane Chapel, that they always met the wants of their revered Pastor in the most liberal manner. By both his marriages he received considerable wealth. His books, some of which commanded a very extensive sale, brought him considerable pecuniary means; so that he never knew by experience those painful circumstances which are the lot of too many worthy men who minister at God's altar.

Mr. James sympathized with his poorer brethren in the Ministry, and often, in a variety of ways, strove to mitigate their sufferings. He assisted in the publication of "the Christian Witness," and "the Christian's Penny Magazine," both of which were monthly periodicals, edited by the late Dr. John Campbell, the proceeds of which were designed to establish a fund in the Congregational Body for the relief of suffering aged Ministers. He also at one time gave the sum of *five hundred* pounds, sterling, towards the same fund.

As an author, though Mr. James was a voluminous writer, and some of his works had an immense sale, there are none of his books by which he will be so long known and extensively remembered as the "Anxious Inquirer," *two hundred thousand* copies of which were sold in *four years*. Several persons owed their conversion to God by reading this remarkable book. His Co-Pastor and Biographer was of the number. One evening some *twenty-seven* persons were met together in a private house, and by reading the "Anxious Inquirer" eight or nine of them were converted. In Holland *twelve* Ministers attribute their conversion to its reading. It was translated into Gaelic, Welsh, German, French, Swedish, Malagasy, Dutch, Singalese, and one of the East India dialects.

At the annual meeting of the Congregational Union of

1847, the Rev. Dr. Beets, a Clergyman of the Established Church of Holland, was present, and said "that a principal object of his visit to England was to obtain an interview with the Rev. J. A. James, as the writings of that servant of Christ had been of great benefit to himself and many of his countrymen." He then addressed Mr. James with deep emotion, stating that he had given away a dozen copies of the "Anxious Inquirer" to as many young men, his fellow-students, to each of whom it had proved the instrument of conversion, and that five or six of them are now zealous evangelical Ministers. Dr. B. further stated that, being anxious to extend the usefulness of Mr. James' writings, he had translated two others of his works, and begged to present him copies of them in the language and typography of Holland. These statements excited emotions of sympathy and joy in all present, and the episode was felt to be most edifying and blessed.

Mr. James, in replying to his friend from Holland, turned to his young brethren in the Ministry, many of whom he supposed envied him just then. He assured them that he could attribute the honor now conferred upon him as having sprung from his desire to be useful, a desire which he had overcherished from the first of his entering the Ministry.

One feature in Mr. James' Ministry deserves special mention, *his care for the young*. To this class of the community he preached scores of sermons. One which he preached in Poultry Chapel, *forty* years ago, to the young men of the London Missionary Society, is a model of pulpit eloquence. Respecting it a critic has said: "With an eloquence peculiar to himself, Mr. James has here addressed the young on a subject which seems to be very dear to his own heart, and which we earnestly hope this address will render dear to the hearts of many who heard him. The sermon was rather long; but we have rarely found the interest kept up

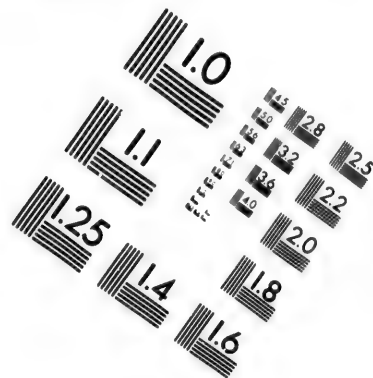
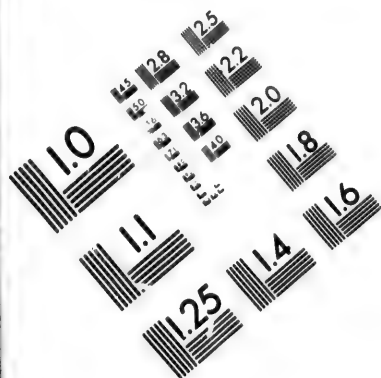
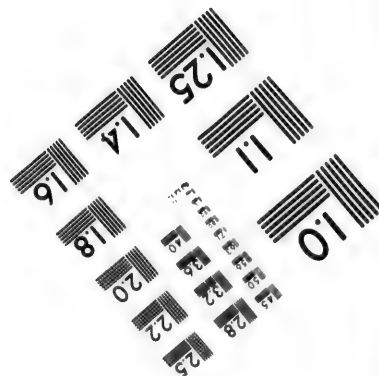
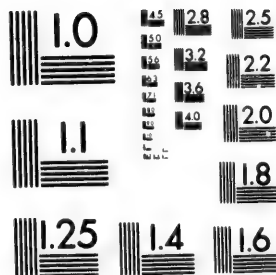


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to the very last sentence, as it was on this occasion. We know not whether it is most to the honor of the cause to have such a pleader, or an honor to the pleader to have such a cause." The sermon deserves all that the critic here states respecting it, as it is full of thrilling sentences and must have produced a powerful effect upon the mass of young persons who crowded that far-famed sanctuary on the occasion. His books addressed to young people, one of which is entitled "The Young Man from Home," another, "The Young Man's Guide," and yet another, "The Young Woman's Guide," all show the intense interest he felt in the welfare of this important class of the community; and should the young people of the present day read those books and follow out their practical suggestions, we are sure that they will grow up to be respected and useful in their day and generation.

In this day of increased mental activity, when there is some danger, perhaps, of intellect receiving supreme attention, even beyond the cultivation of the heart and moral rectitude, such books as Mr. James wrote for our young people, as well as his "Pastoral Addresses," his "Earnest Ministry," and others, are eminently adapted to usefulness, and will serve to prevent us being carried away from the cultivation of the heart, which after all is the most essential.

Doubtless one great reason why the Pastor of Carr's Lane Chapel was so much in earnest for the welfare of young men, and why his works and his preaching were so full of counsels for them, was the fact that he owed his conversion to God by the fidelity of a youth who was a fellow apprentice with him. This youth had been religiously trained, and the first night that he abode under his master's roof, on entering the sleeping room which he occupied in common with the other apprentices, he knelt down by his bed-side and prayed in silence, notwithstanding the fact that the

other boys were present. This was truly a noble moral act, and from the results that followed may be seen the importance of faithfulness in the discharge of all Christian duties. We will here quote Mr. James' own words on this subject, spoken more than fifty years after the occurrence took place:

"I mention this fact, not merely because of its influence upon my future history, but as showing the importance of letting our light so shine before others that they, seeing our good works, may glorify our Father who is in heaven. We should never be ashamed of our religion, nor of the performance of its duties. It is a very great disadvantage to young men going out into the world to be lodged in the same chamber with others. It requires much moral courage, more than most persons possess, to pray amidst the gazing eyes and scornful looks of irreligious companions. I shall ever have reason to bless God for this act of Charles B—"

We have referred to Mr. James' "Pastoral Addresses," which were published in two small volumes, and which were perhaps the most extensively circulated of all his publications, except the "Anxious Inquirer." At the close of 1859 *one million, forty-nine thousand, three hundred and nineteen* copies of the Addresses were sold.

Space would fail us were we to refer to all Mr. James' publications, as we would desire to do. His "Earnest Ministry" commanded an extensive sale, and was, we believe, of great service to many Ministers of different denominations. We know of one intelligent lay gentleman in Yorkshire, England, who presented more than *one hundred* Ministers with a copy of this book. It was deservedly commended by all classes of reviewers, and a single extract which we will give may serve to show what was the leading design of the sainted author in its publication—the inculcation of earnestness to his brother Ministers; it is particularly addressed to the Dissenting Clergymen of England:

“Dissenters of England, and especially Dissenting Ministers, I say therefore unto you, be in earnest: first of all, and chief of all, in attachment to the doctrines of Evangelism, to the creed of Protestantism, to the great principles of which God has employed, in every age and country where true religion has had existence, to vitalise a dead, and purify a corrupt world. Be it your prayer, your endeavor, your hallowed ambition, to possess a Ministry of competent learning, and especially of sound evangelical sentiment; a Ministry which, in the simplicity of their discourses and the intensity of their zeal, the fervour of their piety and the all-comprehending extent of their labors, shall vie with the best specimens of the Clergy of the Church of England. There is earnestness among *them*; and if we would not be swallowed up in the rising tide of their zeal, let us meet it with a corresponding intensity. Let each Minister, in his own individual sphere of action, set himself to work, and put forth all his energies, without waiting for combination with others. Not that I speak against combination. We have far too little of it, and this is our weakness. In polity we are too independent, and should be vastly improved, as regards our internal condition and our external influence, if we were more compact. But as to ministerial earnestness, we need not wait for others; each man can do what he wills, and may do much, though no other man did anything. Ministerial activity, like Christian piety, is a matter of individual obligation; and no one is so dependent upon his neighbors, as that he needs to halt till they are ready to march with him.”

In Sabbath Schools, as might be supposed, Mr. James always took deep interest. He regarded the institution equally with other good men, as a nursery for the Christian Ministry, as well as for the Church. Some of the productions of his pen were especially intended to aid the Sabbath

School Teacher in his work of honorable toil. In 'this nursery' he commenced his earliest labors of usefulness, and we would that all Christians, who possess the ability, would imitate his noble example in this respect. We will again quote his own words, which he spoke when in the height of his popularity:—"During the latter part of my residence at Pool, the Sunday School, by the instrumentality of gratuitous teachers, came into pretty general use. An application was made to many of the young people, and me among the rest, to come forward and assist in this work. I accepted the invitation, and took my place at the head of a class. The work was exceedingly agreeable to me, and I became much attached to my children, and much interested in their welfare. I needed no stimulating addresses from time to time to make me regular and punctual in my attendance; for *the occupation was my delight*. The other teachers were also devoted and in earnest. There was at that time less system in the methods of teaching, and none of the modern excitements of tea-parties, Sunday School Unions, and teachers' meetings; we loved the employment, and found stimulus and reward enough in the work itself to keep us going on with it."

As a proof of the catholic spirit by which this holy man was possessed, it may be stated that he carried on an extensive correspondence with several Ministers of different denominations. Rigid dissenter though he was, he was no bigot. He was on terms of intimacy with some of the leading Clergymen of the Church of England, who were known to belong to the evangelical school. In Methodist pulpits he was no stranger, while in those of the Baptists and Presbyterians he was wont to publish the gospel of salvation. The last production of his pen was an introduction to the life of Rev. R. Knill, an esteemed Baptist Missionary.

With Dr. Patton, Professor Finney, Dr. G. Spring, and

other prominent American Divines, he was accustomed to keep up a regular correspondence. He felt great interest in everything connected with the Churches in America, and when revivals were in progress amongst them, he always desired his correspondents on this side the Atlantic to keep him well posted respecting those extraordinary manifestations of grace; and it was no unusual thing with him to make the letters of those gentlemen the theme of his addresses, both to his own people and those of other Churches, that they might be stirred up to seek the baptism of the same Spirit, which was ever and anon producing such gracious results on the American continent.

Usefulness was with Mr. James the object of life; indeed it might be said to be a *passion* with him. At the commencement of each year he always made a review of the past and formed resolutions for the future, and would form plans of what he intended to do in his family, or in the Church, or in the study, as to the kind of sermons he intended to preach, &c. Even his pleasure times, he would say, should henceforth be seasons of religious improvement. At the beginning of each year, too, he would address a pastoral letter to his people, and while he would have them to be more increasingly spiritually minded, he always inculcated *useful* religion among his people.

It is pleasing to record the fact that the people of Mr. James' Pastoral charge responded liberally to his appeals. His place of worship was enlarged again and again. New places for preaching were established, and Sabbath Schools were commenced in different parts of the town, which eventually became the nucleus of other Churches. Lay Preachers and Town Missionaries were employed, and at the jubilee of his settlement in Birmingham, a large sum of money was raised for the endowment of a Chair in Spring Hill College, which still bears his honored name. He was

more than once solicited to leave Birmingham ; but all in vain. He might have become a Metropolitan Pastor, which is looked upon by many as the achme of ministerial greatness ; but he was bound up with the people, with whom he lived and died.

The last letter probably that he wrote, as it was written just *twelve* hours before he died, was addressed to the Biographer of the Missionary Knill, and was sent with the essay that he wrote as an introduction to the life of that devoted man, contains those words, which have been described, "just such last words as such a man should have uttered" :

"In some humble degree I have aimed at usefulness, both in my preaching and writing ; and God has, to an amount which utterly astonishes and overwhelms me, given me what I sought. It seems a daring and almost presumptuous expression ; but with a proper qualification it is a true one, that *usefulness is within the reach of us all* ; the man who intensely desires to be useful and takes the proper means will be useful. God will not withhold His grace from such desires and such labors." We make the following extract from the review which he wrote on the life of the Rev. R. Knill, the last article he ever wrote :

"In the retrospect of a long life, now drawing to a close, during which I have watched, of course, the career, and observed the mode of action, of many of my brethren, I have noticed great diversity in the result of their ministry ; and I have most assuredly seen that where they have been intensely earnest for the salvation of souls, and have sought this by a style of preaching adapted to accomplish it, God has honored their endeavors by giving them success. If, without impropriety, I may refer here, as I believe I have done elsewhere, to the service which, during fifty-four years, I have been allowed to render to our Great Master, I may declare my thankfulness in being able, in some small degree,

to rejoice that the conversion of sinners has been my aim. I have made, next to the Bible, Baxter's 'Reformed Pastor' my rule as regards the object of my ministry. It were well if that volume were often read by all pastors—a study which I now earnestly recommend to them. I sometimes venture to hope that it has kindled in me a spark—but oh, how dim! Standing as I now do, in the prospect of the close of my ministry, of the eternal world, and of my summons to the great Lord of all, the salvation of souls as the object of the ministry appears to me more than ever before in all its awful sublimity. Everything else, as compared with this, seems as the small dust of the balance; and though perhaps not altogether an idler in the vineyard of the Lord, it is now my grief and my surprise that I have not been more devoted and more laborious. Defects, omissions and errors come on before our view in the evening of life, and especially when it is spent, as mine now must now be, in retirement and solitude, and suffering, which we did not perceive during the burden and bustle of the day. To my younger brethren I say, "You are engaged in the greatest work in the universe; for in preaching for the salvation of souls you are brought into fellowship with God in His eternal purposes of mercy to the children of men, with our Lord Jesus Christ in His redeeming work upon the cross, with the Holy Spirit in His mission to our world, and with prophets, apostles and martyrs. Heaven, through eternity, will resound with the praises of your diligence, or hell, with lamentations and execrations upon your neglect."

Mr. James was not a man of extensive learning. He did not devote himself to profound studies, hence when offered again and again a Diploma of D. D., he earnestly refused, and while he rejoiced in the successful prosecution of abstruse studies, in which some of his brethren seemed to excel, all his ambition was to be practical and evangelical.

He was fond of the old land-marks, and was really jealous of everything that did not bear the evangelical stamp.

John Angell James was a good man, and by reason of his great spirituality and intense attachment to the leading doctrines of the gospel, he was sometimes led to speak out rather strongly against some of the movements of the age. He did not like some of the tendencies of the times, as he considered them to be diametrically opposed to spiritual religion. In his Ordination Addresses he always sounded his voice against Rationalism in every form, and exhorted his young brethren never to forget the grand doctrines of the cross.

This good man died full of age and of honors. Amongst his last utterances were these words, "My condition just now is very low—not my spirits. I am peaceful, I may say happy, quietly and contentedly waiting to see how it will go with me. How delightful it is, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ. I thank a sovereign God I am not without some degree of this."

We have mentioned "the life of Mr. James," by his worthy successor, to which we acknowledge our obligations; but we must admit that we have been somewhat disappointed in respect to the omission of one subject in which Mr. James felt much interest—we allude to the subject of *Temperance*.

Probably owing to the numerous duties that claimed Mr. James' attention, he did not often appear in public as an advocate of Temperance; but it is certain that he gave his adhesion and the weight of his influence to the cause. He was, we believe, what might be termed an *expendency* Temperance man. A pamphlet published by the Rev. W. Cooke, D. D. (of whom we have spoken in another place), on the subject of Teetotalism, contained what Mr. James termed his "Teetotal Creed."

In one of his letters addressed to Dr. Patton, he speaks thus of J. B. Gough : " We have now in our country your celebrated Temperance orator, Mr. Gough. I have heard him once, and truly, for a popular speaker to the multitude, he has unrivalled powers. His command of the audience by his humour, wit and anecdote, and eloquent appeals to the feelings, is astounding. It is a combination of acting and speaking. There is an equal mixture of the ludicrous and the pathetic. He is amazingly popular, and therefore attracts large audiences wherever he goes."

The following paragraphs, which we have taken from " the Temperance Cyclopaedia "—an invaluable repertory—are some of the sentences which Mr. James uttered in favor of Temperance :

ABSTINENCE AS AN EXAMPLE.—" When I reflect on the mighty evils of intemperance ; when I see what misery and crime result from it ; how it is moving against the press and the pulpit, the magistrate and the divine ; and how it is increasing against threats of men and the commands of God ; I think the time for agitation, for confederacy, and for combination, has arrived. I feel bound to give my own example to the cause that I may upon consistent ground reason with the drunkard whom I may address."

Some time after Mr. James had practised Total Abstinence, he thus wrote : " I have tried the system for two years, and have gone through much ministerial labor, and I can honestly aver, that I never labored with so much comfort as since I have rigidly adhered to that principle. It is by the use of water, as a beverage, that the stomach performs its office without any painful intimations that it is executing the work assigned it. What is remarkable is, that a disease in my throat, which once laid me aside from pulpit labor for eleven months, and always distressed me as long as I partook of beer, wine, or spirits, has entirely left me, so tha

REV. J. A. JAMES.

my voice, which was feeble, has wonderfully strengthened, and I can now preach in Surrey Chapel to 3,000 people with as great ease as I could formerly to 300 in a village chapel.'

It is often contented, that wine medicinally is absolutely essential to many constitutions, and some clergymen of eminence use it in this manner. Hear Mr. James on this point; "I was strongly recommended and even commanded, by a very eminent medical practitioner, to take a glass of wine per day for a peculiar complaint, and seeing the importance of my health to my church, as well as to myself. I tried the prescription for twelve months, which expired shortly after the meeting in Edinburgh. Well, after testing the virtues of wine for twelve months, and *deriving no benefit* from the experiment, I gave it up, and have taken nothing but water since."

These sentences were sufficient to show what Mr. James' views were on the subject of Temperance, and which we gladly place upon record. We further acknowledge ourself under great obligations to some of his writings. We always admired him for the many Christian virtues that he possessed, and we now hold him up to our readers as one whose example, in respect both to religion and temperance, we think deserving of imitation.

DR. J. PYE SMITH.

"He was a colossus of learning, a complete cyclopedia, a living, breathing Bibliotheca, whom you could never consult in vain."

"A critic of high and well merited eminence, and a model of caution and candour, so very rare as to entitle him to a museum of character."

"All, all is right, by God ordain'd or done;
And who but God resumes the friend He gave !
Heaven gives us friends to bless the present scene,
Resumes them to prepare us for the next."—*Young*.

THE gentleman whose name stands at the head of this paper, was an accomplished scholar, a devoted Christian, an eminent Minister, a consistent Teetotaler, an earnest advocate of Mechanics' Institutes, and a tutor of long standing. At the time of his death, in 1851, he had reached his 77th year. He had just retired from the arduous duties of tutor, his friends had made arrangements for his comfort during the remainder of his days, when his master summoned him home, so that his death reminds us of what has often been said, that, "every Minister is immortal until his work is done." The venerable Dr. Pye Smith did not "rust out," but "worked out," and realized the eager wish of the Bard of Methodism, who "ceased at once to work and live."

We presume, that few have lived to such purpose as this devoted man. He seemed to place the great object of life always before him; marked his course, and never deviated from it, by turning to the right hand nor to the left. Some persons accomplish but little all through life, simply because they busy themselves with many things, and are very zealous for a while; but before long they alter their course, and strike off in an opposite direction, and thus they go on, frittering life away, and in the end accomplish nothing.

Such was not the case with Dr. Pye Smith. He labored assiduously. From his youth he was accustomed to rise early, and spend his days in the discharge of those duties which devolved upon him. The extent of his reading was almost incredible. At the age of 16 he could repeat the whole of the New Testament from memory. It is said that there were very few books in the library of Homerton College which were without the well known marks of his perusal.

When under the parental roof, he was accustomed to spend much time in his father's shop, which was that of a bookseller. Here he read all kinds of books, with a rapidity and eagerness that was astonishing. Some called him "a book glutton;" but happily he devoured to purpose. He was not like the epicurean, whose gormandizing habits unfit him for society, and soon terminate his career. He digested his knowledge, and society at large, as well as himself, reaped the benefit. Even to his dying day, he delighted to surround himself with his books, and keep adding to his stock of information.

It might be said that Dr. Smith knew something of almost every branch of knowledge. One who knew him well, says: "He was a very accurate and chaste classical scholar, and his Latin compositions are remarkable for the purity and elegance of their style. He was among the best of the Hebrewists, and unequalled in his knowledge of pure theology, a skilful Biblical critic, and well versed in the sacred lore—ancient, scholastic, and modern. He was an accomplished French scholar; and we have always considered him among the first of those few Englishmen who knew the German language completely and philosophically. He had some acquaintance with the Syriac, Arabic, and Dutch languages; but his general knowledge seemed almost without limit. With geology, botany, comparative anat-

my, and entomology, he was perfectly acquainted."

To some, the extent of Dr. Smith's attainments may seem incredible; but it can only be accounted for on the ground of his diligence and proper use of time. Every moment was carefully improved. Every hour added some quota to his general knowledge. Long before the dawn of day, he might be seen in his study, preparing his College Lecture, reading some new work, or arranging for some public engagement. During the whole day he was never idle. What to some would have been leisure hours for recreation, were to him the seasons in which he read the poets, and thus relieved his mind from more severe toil.—In all that he did, regularity was predominant. By doing one thing at a time, and not leaving it until it was done, he was freed from many of those inconveniences to which those subject-themselves who work without either habit or discipline. Let any one look at what Dr. Pye Smith accomplished, and then will be seen the value of those plans which he adopted. In fact, no man can accomplish much, either in literature or anything else, who is not possessed of a spirit of perseverance that will overcome every difficulty that may come in his way. The world may be thankful, that there have been some whom no obstacles could discourage; hence they have become heroes in their day, and we gladly place Dr. Pye Smith among the number.

The venerable Tutor of Homerton was not content with merely performing his Collegiate duties, which were sufficient for any one individual, but he became an author of no mean celebrity. He was a regular contributor to some of the leading Reviews, and for critical acumen, beautiful diction, and depth of thought, he was not surpassed by any of his compeers. He wrote several volumes, any one of which would have been sufficient to perpetuate his fame.—

The choicest of his works, and that by which he is best known, is, "The Scripture Testimony to the Messiah," being a reply to Mr. Belsham's "Calm Inquiry." It has passed through several editions, and has sold extensively, both in England and America. As a work of controversy, it may be styled a model. While there is no flinching from the truth, a spirit of Christian courtesy runs through the whole, which is more than can be said of all theological controversial works. It has been well said, "Beat your opponent with hard arguments, not with hard words;" but, too often, each contending party strives to speak with as much angry feeling and bitter animosity as possible; hence truth, for which both pretend great regard, is lost sight of, and victory seems to be the object that is placed before both minds.

Such was not the case with Dr. Pye Smith. Some of his friends conceived that he dealt too leniently with his opponents, and even shewed them almost criminal tenderness; but he heeded not the opinions of such quondam friends. He stood firm in the defence of truth, and could afford to treat Mr. Belsham with Christian respect. The book has long been a standard in the various seats of learning, and is a text book in the University of Oxford; and it is believed that it will not be surpassed for many years to come.

Rev. George Gilfillan, whose Galleries of Literary portraits are well known, writes thus respecting Dr. Pye Smith's famous work, the "Scripture Testimony to the Messiah": "The critical skill, learning, solidity of judgment, power of argument, and conclusiveness of reasoning, contained in that treatise, are extraordinary; and all this combined with a gentleness of spirit which, though truly characteristic of the writer, seldom pervades polemical volumes. He walks up to his antagonist with all the politeness of the Christian gentleman, gives him full credit for everything creditable about him, points out mildly the

fallacies of his position, exhibits the importance to both parties of getting at the truth, and then, with a single stroke of his pen, lays him in the dust. Even then, however, he glories not in the victory, as if he had achieved it. He seems in effect to say, 'Your fall was affected by the invisible power of truth. It was not by any prowess of mine; and if you have sustained injury, I will gladly pour wine and oil into your wounds; but I would affectionately caution you against opposing that terrible, *invisible* power again.' He can be severe, even caustic, at times; but it is when he sees obvious disingenuousness. His moral uprightness cannot bear this; it is an unpardonable offence; and he rushes upon the criminal like an avenging angel. We have spent many a delightful hour over this work, and hope to spend many more. Its author will not be forgotten, though it had been his only gift to the world."

Another critic has said, "Horsley smites down his opponents with a battle-axe; Jameson assails them with a rude and heavy claymour; Moses Stuart gives them a *coup-de-grace* with a short and sharp dagger of mercy; Pye Smith flourishes rather than applies a baton over their heads."

Another of the productions of our venerable author, which excited much interest, is "Scripture and Geology." At the time of its issue the science of Geology was comparatively little known. It is now better understood, and instead of being regarded as one of the weapons which is to overthrow Christianity, it has become one of its main pillars. Christianity has nothing to fear from the spread of science. It has ever been the mother and nurse of every branch of knowledge, and only weak-minded persons, who are the creatures of feeling, take the alarm about Christianity being overthrown by the spread of knowledge.

The work in question was favorably noticed by different portions of the Press. The *Athenæum* said: "Dr. Pye Smith

is known not only as a scholar, and as a divine, but also as a man of science, from his work on "Scripture and Geology," in which he manfully came forward to vindicate for science a right to be heard, when it was opposed by blind prejudice and unreasoning dogmatism."

The Doctor's next work was "The Sacrifice and Priesthood of Jesus Christ," which might be termed a supplement to "The Scripture Testimony of the Messiah." It has run through several editions, and has received many additions, in the form of valuable supplementary notes. No student of Theology ought to consider himself perfect until he has carefully digested this invaluable manual.

In all his writings Dr. Pye Smith took nothing for granted. His golden rule was to search for himself. He always had a host of authors ready to defend every position which he assumed, and it is the opinion of those to whom he was best known, that there was scarcely a book of any kind that treated on the subject which was the theme of his discourse but he was sure to know something about it. He was therefore entitled to great honors, and but few ever received a diploma more deservedly. Some have been made D. D., LL. D., &c., of whom the public have been at a loss to know what they have done to entitle them to such distinction. But such was not the case with Dr. Pye Smith; his honors were both deservedly won and humbly worn. He was the same meek, humble, devoted Christian student after he received those titles that he was before.

Dr. Pye Smith was likewise a distinguished Preacher. For *forty-six* years he was Pastor of a Church, whilst he held the office of College tutor. He was not attractive in the pulpit. His vocal powers were much below those of his brethren, so that he was never likely to excel in oratorical display, had his inclination even led in that direction. He usually gave an exposition of the text which would

charm the philosophical student of Scripture, and at the same time instruct the child. His object was to teach, to make the simple wise and confirm the wavering in the faith of the Gospel; hence, all his sermons were plain and fervent. *Multum in parvo* is beautifully expressive of their general character. He was greatly beloved by his congregation, many of whom regarded him as a father.

Dr. Smith was truly a 'man of the people.' When he was young, the effects of the first French revolution were felt throughout Europe. The spirit of democracy was spreading, and there was every probability of extensive changes being made in every part of society. The cry of all parties was 'reform!' Young Smith, as he was then termed, gave indubitable evidence as to what his views were. His friend, the late James Montgomery, of precious memory, was cast into prison for writing certain articles which were deemed *libelous*. The future Doctor, nothing daunted, discharged the editorial duties of the paper while his friend was incarcerated in a dungeon.

During the time of the "Corn Law" agitation in England he proved that he was no friend to monopoly, by giving a large sum to the funds of the League; and he was always ready to aid by his pen, or purse, every cause which aimed at the elevation of the people. When the Temperance movement began to excite public attention, he joined its ranks, and to the end of life he was its firm friend, being at one time the President of one of the societies in his own neighbourhood.

The following are the sentiments of this estimable man, on the habitual use of intoxicating liquors:—"The person becomes insusceptible of pure religious feelings, and is awfully liable to *spurious religion*,—the religion of self-flattery, of exaltation, of imagined privileges, while *moral obligations are little regarded*. The religion whose essential character

is spiritual pride and vain glorious confidence. This pretended religion, the most virulent of moral poisons, the most deceptive of its own victims, and the most contagious to other persons, is well known to the faithful Minister as the *hydra evil* which occasions the greatest difficulties, and most distressing trials in all his course of duty. Close investigation will often discover a *surprising connection* between these delusions of the soul, and the indulgence, very moderately, in spirituous beverages and narcotic poisons."

We have often been surprised at the conduct of those Ministers of the Gospel, who refuse to help the Temperance cause, and we have more than once wept at the sudden demise of some who held a conspicuous place on the walls of Zion; since it is well known that they were accustomed to use intoxicating liquors; not that we think they did so to excess, but that they merely took them medicinally, almost daily. The late Rev. James Sherman, when in a feeble state of health, was blamed for not using wine, as it was believed the want of it had caused his debility. Dr. John Farre was consulted, and gravely replied: "Why, the elephant gets stronger upon water; let Mr. Sherman continue the water, and perform his accustomed labor."

We are glad that Ministers of every denomination are now being enrolled in great numbers in the various Temperance organizations, and we trust that the time will soon come when all who preach the glorious gospel will set their faces against the use of intoxicating liquors, by whomsoever recommended; as we believe that nothing else so much retards the progress of Christianity in our day.

Dr. Pye Smith took an active part in the formation of Circulating Libraries and Mechanics' Institutes, and, if we are not mistaken, the last public engagement that he attended, was to deliver a Lecture to a number of working men, at Bethnal Green, London. He was always disposed

to render help to those who were in straitened circumstances, particularly students at college. He has been known to expend the whole income of one year in charity. His private gifts will never be fully known, until the day shall dawn, which shall reveal all things which have been done in secret, whether good or bad. His kind, generous disposition won for him a large circle of friends. His students used to call him the "blessed doctor." All who had the pleasure of his acquaintance felt that, in his death, they had lost one whose memory they will ever cherish. Though sometimes imposed upon, he was ever the same kind, generous friend. Though deprived of the pleasure of much social intercourse, through extreme deafness, he was always ready to give counsel to those who were pleased to consult him, and he was never known to betray any confidence.

Some of the friends of Dr. Pye Smith disapproved of the course he pursued respecting the *Regium Donum*, a grant that used to be made from Parliament for the relief of necessitous Dissenting Ministers; but he regarded the so-called "grant" as a debt; not as a gift. He conceived that the Parliament had received an equivalent for all it thus gave.

"Peace be to his ashes." We have given Dr. Pye Smith a place in our little book, from a sense of esteem for his many virtues, and the love he always manifested to the Temperance cause.

REV. RICHARD TABRAHAM.

"The hoary head is a crown of glory, if it be found in the way of righteousness."

"The love of Christ doth me constrain
To seek the wandering sons of men:
With cries, entreaties, tears, to save,
To snatch them from the gaping grave."

 HIS estimable man has been in the Ministry of the Wesleyan Church, England, more than half a century, having commenced his itinerant career in 1815, and remained in the active work until the Conference of 1869, when he took a superannuated relation, at which time he was the oldest Minister in the effective ranks.

During Mr. Tabraham's career, he has not occupied what is usually termed the most important stations, as London, Leeds, Manchester, &c.; but has been principally stationed in small, rural districts, and has generally remained in all his circuits the utmost length of time allowed by Conference regulation, which speaks well for him. In preaching, he is plain and practical. All his sermons contain more or less of experimental religion, which proves that the truths which he preached to others have been enjoyed in his own life. He speaks that which he does know, and testifies that which he has seen. He is rich in Christian experience.

In pastoral labors he is faithful. He has suffered much in the cause of Christ. During the unhappy agitation which occurred in the Wesleyan body in 1849, and following years, he was stationed in places where the conflict between the troublers of Israel and those who stood by the acts of Conference was dreadful in the extreme, and cannot, even now, be contemplated without a shudder; hence the trials which

he and others in similar circumstances had to endure were of the most painful description. He held firmly by what he believed to be the principles of righteousness and truth. In patience he possessed his soul, and having lived through the ordeal, no doubt rejoices that the Church is now more pure, and is girding herself with the holy weapons of the Gospel, to make war on the citadel of the enemy.

The noble efforts put forth in the erection of new and commodious places of worship, in every part of England, especially in the large towns and watering places; the formation of a Home Mission; and the care bestowed upon Wesleyan soldier's in Her Majesty's service, are all noble schemes, which have already done much to repair the waste places of Zion.

It is, however, more as a laborer in the cause of Temperance that we have to do with Mr. Tabraham in these sketches. He would not be a true son of John Wesley were he to clothe himself in a coat of mail, attacking instead of defending the good cause, by which thousands have been reclaimed; and we doubt not but that tens of thousands have been preserved from the fangs of the destroyer. Mr. Wesley, in respect to Temperance, as in other things, was far before the age in which he lived. The advocates of Temperance have been accused of an intemperate mode of advocacy; but, though we have had the privilege of listening to many of the most distinguished of them, both in England and America, we have never heard stronger language than is to be found in the writings of the Founder of Methodism. Hear him.

He (Mr. Wesley) calls spirituous liquors, "Liquid fire." He designated those who sell them, "murderers by wholesale," and declares that "the curse of God cleaves to the stones, the timber, and the furniture of their houses. The curse of God is in their gardens, their walks, their groves

a fire that burns to the nethermost hell. Blood, blood, is there; the foundations, the floor, the walls, the roof, are stained with blood." Again, speaking of the art of distilling, he says: "little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea; but by converting it into a deadly poison that naturally destroys not only the strength of life, but also the morals of our countrymen."

In the original rules which Mr. Wesley drew up for the regulation of his societies, amongst others, which are to apply to all who become members thereof, it is expressly stated that they must give evidence of their desire to flee from the wrath to come, by neither buying nor selling spirituous liquors, or drinking them, unless in cases of extreme necessity." This is surely in advance of the times, when, according to the testimony of John Dunlop, Esq., it was "customary always to have liquor imposed in the shape of bottles of wine for the occupancy of a new manse, the publication of a sermon, &c."

Mr. Tabraham, besides doing the regular duties of an itinerant on his circuit, went forth regularly at every opportunity to advocate the cause of Temperance. At the towns and villages within reasonable distance of the place of his residence, he would be sure to unfurl the Temperance banner. He regularly kept a journal of his labors, and was accustomed once a year to publish in the Temperance Advocate," issued at the Isle of Man, the result of his toils for the preceding year, which usually amounted to from *fifty* to *one hundred* meetings in that space of time.

No one could justly accuse him of remissness of duty. He faithfully keeps the "Twelve Rules of a Helper," and is never, we believe, neither "unemployed," nor "triflingly employed"; nor does he "trifle away time." In his advocacy there is nothing uttered that does not comport with the

dignity of the Christian Minister. His endeavor is always to do good. He does not take up the subject of Temperance for amusement. He is invariably "serious, weighty and solemn." He acts as in the sight of God, and feels the responsibility of his situation.

He took part in the deliberations of "the World's Temperance Convention," and lifted his voice among the fathers of the movement, in defence of what was then known as "the long pledge." He was for no half measures. He would renounce the use of liquors everywhere, and would have nothing to do with them, either in shape or form. And it must be observed that Mr. Tabraham thus acted when many pleaded for *expediency*; when the cry was prevalent, "you go too far." He had examined the ground on which he stood, and feeling assured that the day had gone by for expediency, he resolved to stand by his principles at all hazards, and the sequel has proved the wisdom of the course which he adopted.

Mr. Tabraham had the honor of being selected as one of the essayists at the Ministerial Temperance Convention, held in 1848. His theme was "Sabbath Schools." Before commencing to read the address, or essay, which he had prepared for the occasion, he said: "During the fourteen years that I have been identified with the cause of total abstinence, it has often occurred to me that the youth are our hope for the future. I have thought that the youth connected with our Sabbath Schools are a very important part of the pastoral charge, and I feel exceedingly delighted that some movement is to be made in relation to the teachers and children of our Sabbath Schools."

The address is couched in a Christian spirit, full of affection for the class of persons addressed, whom he styles, "fellow-laborers." He places the subject before them in an impressive manner, confirming his statements by some

telling facts, a few of which we beg to insert: "When a child," said a young man, "my father was in the habit of taking me on his knee at dinner time, and giving me *one teaspoonful* out of his glass; by this means the taste of drink was acquired, under the influence of which I committed the crime for which I am about to suffer death."

"Four boys, the eldest of which was not twelve years of age, joined their pence, and a professing Christian woman served them with a gill of spirits in a private room." "Of the first one hundred scholars admitted into a Sunday School, the character of sixty-five was in after years fully known; *thirty-eight* were confirmed drunkards, *five* transported, *one* the cause of his mother's death in a public house; others had been occasionally drunk; and only *two* had joined the Church of Christ, and even *these* had previously fallen into intemperance." "Thousands trained in Sabbath and weekday schools have become the victims of our drinking customs."

He next says: "Two hundred and fifty thousand of your honored class have under their godly care not less than *two millions* of our youth; these are the hope of the future. These should take our places. These will exert a mighty influence for good or ill in their homes, among their companions, and in future years. If all teachers were *pious, praying, prudent teetotallers, and would judiciously indoctrinate* these two millions of youth in these preventative principles—in true Temperance—many of them would never taste, would escape uncounted ills, gather various blessings, serve their generation according to the will of God, exercise a useful influence in an extended circle, and then they and theirs on earth and in heaven would call you blessed."

Next follows some facts which prove the advantage of entire abstinence, from which we make a brief selection: "Many young persons, after signing, become regular atten-

dants on the means of grace. I was much pleased in a visit I paid to an extremely poor district, to find the children clean washed and neatly dressed. This was the result of Temperance. Seven taverns were replaced by *seven* schools, in which *three hundred* children received a sound religious education." "Seven hundred more children now attend the schools than before total abstinence was introduced." "Our happiness may be placed to your instructing our boy in his class. This led him to sign the pledge and persuade his father to do the same. He is now sober and pious, and we are all happy, very happy. Thank God for the change."

Mr. Tabraham thus concludes his valuable address: "To you then, beloved friends, under God, we look for the future SOBRIETY of our NATION. If you indoctrinate our youth with sober sentiments, with total abstinence principles, the clouds which now gather over our native isle will be quickly scattered, the sun of prosperity will quickly shine more brightly, life will be preserved, health will invigorate our population, science will advance, iniquity decrease, and religion triumph. But if you fail in your solemn duty, your glory will wane and your influence decline, for God will frown, and call into action more faithful agents. Work, then, while it is day. Work for God. Train a sober race."

We have reason to believe that this address, which was circulated by thousands, was productive of much good, and we are sure that the venerable author, now that he has well-nigh reached the period of four-score years, will rejoice that in the Temperance cause he has not "run in vain, nor labored in vain." May his evening come late, and may his sun set without a cloud!

It has now become a custom to hold a Temperance meeting in connection with the sittings of the British Conference—a custom which other Conferences would do well to follow. At the Conference of 1868, which was held in

Liverpool, the Temperance meeting was one not soon to be forgotten. Among others who spoke on that occasion, was the venerable man whose name stands at the head of this page. He said "he would occupy about five minutes in sketching his humble experience, that it might reach the heart of youth, the heart of parents, the heart of Christians, the heart of some of his beloved brother Ministers in the Wesleyan Ministry. At a very early age, almost as early as he could remember, when a little boy, in the great and awful city of London, he, following the natural taste which God had given him, and which up to that time had been providentially preserved, was averse to the taste of London porter, and objected to partake of the family beverage; and his dear and, he trusted, sainted mother, whom he would meet ere long in the kingdom of their common Father in heaven, said, 'Richard, if it is repugnant to you, you shall have your own way, and not taste it.' Oh that all mothers would imitate the example of mine. Thus, by God's providence, through the thoughtfulness and kindness of my mother, the foundation of habitual and long-protracted abstinence was laid. Thank God for this. When about seventeen years of age, I was brought under the influence of grace, and joined the Wesleyan Society; godly wisdom put into my hands the rules of that society, and I read, 'All drunkenness, buying or selling spirituous liquors or drinking them, except in cases of extreme necessity.' I smiled approval and said, 'I have never drank spirits and I never will,' and that resolution I have kept until I am nearly seventy-six years of age. When, in the year 1815, it pleased God, through the agency of the Wesleyan Ministry, to send me into a circuit, I said to myself in the quiet of my heart; 'I shall have sore temptations, great exposures, imminent danger; now for rules.' The first rule that I made was that my drink should be water or milk; but not beer. As to

wine, whether home or foreign, weak or strong, I never drank two glasses at any one time for any person, or under any circumstances. As for spirits, I never took them except for medicine; and if I lived rightly and worked hard, breathed pure air, and prayed for grace, I would never need it as medicine. Another rule was that as I never had hurt my delicate, sensitive sense of smell by using snuff, I never would. Thus it became a part of my religion not to smoke, not to drink, and not to take snuff; but to be a plain, earnest, devoted Methodist preacher, until God should call me home. I was one of the first to join the old British and Foreign Temperance Society, and, for anything I know, my name remains on the pledge-book of that defunct society, good at that time, and good for its object; but superseded by the more perfect thing. I am happy to say that between thirty and forty years ago I became one of the first to adopt out-and-out teetotal principles. For some time I thought I should do more good by not signing the pledge than by signing it, and persisted in that mistake. I discovered, however, my misapprehension, and my name was entered in the pledge-book, and there it stands, and I hope will remain there till the elements shall melt with fervent heat, and the earth and all its works shall be destroyed. Having been fifty-three years in the Wesleyan itinerancy, and by the singular providence of God put at the top of that ministry, as the oldest present traveling preacher, and being nearly seventy-six years of age, I believe I can, without boasting in the slightest; for, thank God, I am nothing but by His grace—work with most of my junior brethren. I just wish to say that, as I am nearing the grave, and looking upon a bright prospect of heaven, I am growing happier and happier in the wide-spread and mighty influence, among Methodists and Methodist preachers, of teetotalism."

We are glad to conclude our sketch of the venerable

Richard Tabraham by the above speech, which we have copied from the "Methodist Temperance Magazine," a small, unpretending periodical which is ably advocating the principles of true Temperance.



REV. W. J. SHREWSBURY.

"This honor have not all the saints."

"Who is the *greatest*? I answer, the *best*; and if I am required to say who is the best, I reply, he who has deserved most of his fellow creatures."

"Stand thou as a beaten anvil to the stroke, for it is the property of a good warrior to be flayed alive and yet conquer."

"A fine specimen of the missionary spirit and character."

SOMEWHERE about half a century ago this excellent man entered the Wesleyan Ministry, and continued in the active work until 1862, when he was necessitated to become what, of all things, the renowned Dr. Adam Clarke is said to have most dreaded to be, a supernumerary, or "one that is not wanted"; the venerable Thomas Jackson, now in his eighty-fifth year, however, defines a supernumerary to be "one who may be wanted again."

The first term of service which Mr. Shrewsbury rendered was in the West Indies, where, in connection with his comrades, he fought many hard battles for truth and liberty. At that time oppression and tyranny reigned in those lovely islands, and not a few devoted servants of Christ were cruelly wronged by false accusations and unrighteous imprisonments, and even persecuted to death. They "went through seas of blood to crowns of glory."

Mr. Shrewsbury escaped death, but when stationed in the island of Barbadoes, the chapel in which he preached, and the house he occupied; his library and all his manuscripts, were destroyed. He, and his wife who was in a delicate state of health at the time, narrowly escaped death at the hands of an excited, infuriated mob, whose only cause of

hatred was that he and his brethren were friends of the negro race, and were making sublime efforts to spread Christianity among those down-trodden members of the human family.

Happily, by the labors of a Wilberforce, a Clarkson, a Buxton, and others, in the British Parliament (who in their discussions made honorable mention of Mr. Shrewsbury), aided by the facts and evidence communicated by Missionaries, "the sum of all villainies," which once reigned triumphant in the West Indies, has forever disappeared from all the British possessions throughout the world; so that now, though the noble and beloved Queen Victoria sways her benign sceptre over larger tracts of the globe than were owned by the "Roman Eagle," and thousands more bow to her sway than were ever claimed by any monarch since the world began, yet there is not a slave among them.

"Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free—
They touch our country and their shackles fall."

After Mr. Shrewsbury had been a few years in the West Indies, he returned to "good old England," but soon sailed to another part of the mission field—South Africa, where he again gave full proof of his ministry, and was the honored instrument of turning many to righteousness. Rev. W. Shaw, who, in the year 1865, was President of the Wesleyan Conference, England, was at that time General Superintendent of the Wesleyan Missions in South-East Africa; and in that graphic book, "The Story of My Mission," often makes honorable mention of his beloved friend and fellow-laborer, the Rev. W. J. Shrewsbury.

At one time they performed a Missionary journey together among the Kafir tribes, "which lasted five weeks, during which they travelled six hundred miles, principally on horseback, and for twenty-one nights slept on the ground, sometimes in the fields, but generally in the native huts,

without undressing, except occasionally to change their linen."

Mr. Shrewsbury commenced his labors in that part of Kafir land over which Chief Hintsa presided. The station was called Butterworth, in honor of the late Joseph Butterworth, Esq., M. P., a man beloved by all for his catholicity of spirit. As he had been for several years treasurer of the Wesleyan Missionary Society, he was greatly beloved by the missionaries, who resolved thus to perpetuate his name.

He (Mr. S.) labored hard and succeeded well among the people for whose welfare he toiled, not confining himself to the immediate locality, but he itinerated into various parts of the extensive and wild district of country occupied by the various tribes of that region. Some years afterwards, the Chief Hintsa joined the Gaikas, and made war with the colonists, at which time he met with his death. The missionary village was destroyed, and for some years afterwards it was in a wilderness state; but has again been occupied, and at the time we write Butterworth stands on the mission stations, and the Rev. John Longden labors there.

Mr. Shrewsbury also labored in Graham's Town. Here the able and evangelical character of his ministry, together with his zealous pastoral efforts, were of the greatest service, and many were thereby attached to the new church just dedicated. This was the second large Wesleyan Church built in that town. One or two others have since that time been built; and an "Educational Institution," called "Shaw College," in honor of the distinguished founder of the missions in that part of the world, has also been erected, so that it may truly be said, "The wilderness and the solitary place are made glad for them, and the desert rejoices and blossoms as the rose."

"By a most painful domestic bereavement, Mr. S. was

necessitated to return to England; "but," says Mr. Shaw, "he left behind him an undying reputation for piety, ministerial ability and fidelity."

On his return home he did not settle down as though he was now entitled to comparative ease for the zealous labors he had performed abroad; but, like a true zealous servant of Jesus Christ, he went about his circuit, visiting his people from house to house, and preaching the gospel with power and success. He was much employed on Missionary Deputations, and the narrations which he was accustomed on such occasions to deliver, made a most powerful impression on the hundreds, and sometimes thousands, who were convened to hear of the progress of Christianity in the regions beyond."

Mr. Shrewsbury, at an early period of his ministry, became a total abstainer. How he was led to adopt the principle, is best told in his own lucid style, in a speech which he delivered in the town of Bradford, Yorkshire, where he was then stationed. He says:—"During my first year's residence in Tortola, it was my happiness to be under the fatherly care of the oldest Wesleyan Missionary in the West Indies, the Rev. George Johnstone; he was 40 years of age when he went to the West Indies, and of a habit of body not well suited to that climate, both of which circumstances were unfriendly to his living there; yet he went through labor that would have killed almost any two other men, and continued in his work for *seventeen* years, when he died beloved and respected in the Island of Jamaica. He was not a total abstainer, but a very abstemious man, and I once heard him say, that previous to leaving Scotland, he consulted a medical man as to his course of diet in the West Indies. That gentleman replied: "Mr. Johnstone, if you have been accustomed to take a little ale or spirits in this country, you may take them *sparingly* in the West

Indies ; but if you have not taken them at home, the less you taste them abroad the better." I never forgot the remark, and it produced in me a strong predisposition to take but little besides water.

"I knew another most valuable missionary, the *Rev. Thomas Morgan*, who spent several years of hard service at two different periods in the West Indies, and scarcely suffered a day from headache or sickness. I remember, when several of the missionaries were met together, that one of them said to him pleasantly : "Why Morgan, *you are 'as hard as a Welsh pony,*" alluding to his incessant toils, without scarcely feeling fatigue. And yet he never drank anything but water. This further confirmed me in the habits I was forming. I observed, also, in my own experience, that if I took but one glass of wine when dining in company, the next day I almost invariably felt more or less tendency to inflammation in my eyes while reading or writing in my study ; the natural consequence, I suppose, of the stimulated animal heat thrown into the blood, and the whole system by a drink utterly unsuited to any country, and especially to the hot climate in which I was then living. I did not wholly escape the afflictions of that country, Thrice I had fever in the West Indies ; once, and that the severest of all, a long continued fever in Africa ; but I ascribe, under God, my preservation and recovery mainly to my temperate habits, verging even then on my present total abstinence principles.

"Nor shall I ever forget the memorable case which I once heard of good *John Baxter*, of Antigua, who was the earliest Missionary of the Wesleyan society, half a century ago. He was brought to the verge of the grave by fever. His medical attendant pronounced him in the evening a dying man. His nurse left the room afterwards for a moment. Cold water was not allowed him. Parched with

thirst, during her momentary absence he made a desperate effort and reached a pitcher of water, containing three or four quarts, and drank the whole. Shortly after he sank into a profound sleep, and the most profuse perspiration began, till it so increased as to drench his bed and drip through the couch upon the floor. In the morning the Dr. called to enquire at what hour of the night Mr. Baxter had expired; when, lo! he was sitting up in bed and eating his breakfast, the fever being quite gone; and thus, *pure water*, literally proved, according to the expressive language of Scripture, than which there is no truer philosophy, "*the water of life*" to him. By such a concurrence of facts, observations and reasonings, it is that I have been brought to become myself a TEETOTALER; and I believe I should be one if there was not another one in the world beside."

Mr. S, in the foregoing statements, professes to reason "AS A MAN." He next states his reasons "AS A FATHER" for espousing the cause of Temperance, under which head he relates the following thrilling incident, which he knew in the West Indies. "I was acquainted," says he, "with a young man whose father had formerly been a missionary. He was not much more than *twenty* years of age, but I never met with a more confirmed drunkard. He charged the evil upon his father, who himself, from taking a little gradually, increased the quantity until he lost the character of a sober man, and relinquished his high and holy calling; next he abandoned his wife and family, and at length died in obscurity and contempt, and sank into a drunkard's grave. The son—his only son—was an incessant grief to her who bare him, his first forsaken and then widowed mother,—and he broke the heart of an aged grandfather, venerable for years and piety; this son oftentimes said, that when he was a little boy, he bought rum for his father, and used to take a drop by the way, and thus acquired a love of it, and be-

came a sottish youth before he was a drunken man. One morning at the house of his aged grandfather, for his mother could not endure him under her roof, he arose early, loaded his gun, put the muzzle to his mouth, drew the trigger with his foot, and blew out his own brains, and thus terminated a short but wicked career of intemperance, *which he had learned from his father.*"

From what Mr. Shrewsbury saw in the West Indies, he is of opinion, "that the majority of those Europeans who die there, die through this sin. Rum and punch kill more than fevers."

Having now become identified with the Temperance movement, he was often called upon to plead on its behalf, and as may be readily supposed he did so, in the most efficient manner, whether in the pulpit or on the platform. He delivered a lecture on "Alcohol against the Bible, and the Bible against Alcohol," which produced considerable stir amongst those who were not prepared for such an exposure of the evils of using a liquor, the moderate use of which had always been considered indispensably necessary; and few indeed, at that day, had thought about appealing to the Bible in respect to Temperance on any other ground than that of expediency. The Author based his lecture on one position, "The Bible *approves* of nothing but what is really *good*, and *disapproves* of nothing but what is really *evil*. "Whatever intoxicates is *not good*, but *evil*. Therefore, "Whatever intoxicates is against the Bible, and the Bible against it, by whatever name the *thing* may be distinguished or known."

It will be seen from this syllogism how carefully Mr. Shrewsbury stated the course of argument he intended to pursue; and all who read the lecture will, we think, agree with us that the ground taken is ably defended, and that the author proves himself to be a scholar and a divine. His

knowledge of the Hebrew, which was extensive, enabled him to appeal to the roots of the various words in the Old Testament, rendered wine; and he ably proves, that that in which a blessing was pronounced was free from those intoxicating elements for which the wines of the present day are so much distinguished.

A sermon, entitled, "Teetotalism tried by the test of Scripture," founded on Phillippians iv, 8, was published by Mr. Shrewsbury in 1842, in which he clearly proves that "the things of Temperance are 'true, honest, just, pure, lovely and of good report,'" and that in it there is both 'virtue and praise,' and therefore he exhorts his readers to 'think on these things.' His appeal is most powerful. Take the following paragraph: "Think deeply. Ponder. Do not take a cursory, a hasty, an incidental view of the matter.—*Take time to think.* Think whether the world will be better or worse, if spirituous drink were to be henceforward wholly unknown. *You will not want to think twice on that subject.* Truth flashes on your mind with the light of a sunbeam. It irradiates your soul in a moment. You are awed by it. You sigh and say, "O what a happy world! Then, think whether or not, since the universal destruction of strong drinks would be a universal good, *they can be of any real use to mankind.* The universal destruction of water would be a universal calamity; all flesh would die. The universal destruction of strong drink would be no calamity at all; nobody would die; many thousands would be saved to live thereby. Stand still, O man! let me reason with thee as a man. Suppose one united edict to be passed by the governments of all civilized nations, as a proof that they really were civilized, to the effect that strong drink should be manufactured no more for ever, without a tremendous penalty suited to the crime, and that all spirituous drink that could be found in existence, should be collected together in

one vast heap to form the funeral pile of Alcohol, the *Juggernaut of England and America*. Soon as you saw the fire lighted which was to *consume the consumer* of the human race, would you wish its flames extinguished? or would you witness the conflagration with joy? Would you not indeed be ready to adopt the language of the Psalmist, and shout with exultation, "O thou enemy, destructions are come to a perpetual end," Psalms ix, 6. I appeal to thee, O man; to thee, O woman; to thee, O child; to each and every one of you, who "feareth God and worketh righteousness," whether such a destruction of strong drink would not furnish you with a song of unbounded joy and praise. Do not say that this is a romantic idea; that it is an appeal to your imagination rather than to reason; for he who perceives that this bold conception, were it realized, would be a mighty benefit, *hath in that perception of his clear and unclouded understanding an eternal reason why he for one should taste inebriating drinks no more*. Think, then, whether you ought in any shape to keep up the use of what, for the sake of others at least, you would wish to be universally unknown."

"My brethren, I once more urge upon you, *thought*. It is a subject of tremendous importance. It relates to your souls and to eternity; to your children's souls and your children's eternity; to your neighbor's souls and your neighbor's eternity. It relates to the church and its purity; to ministers and their holiness and piety; to sinners and their conversion; to Mahommedans, who laugh at drunken Christians, and their conversion; to the heathen and their salvation; to our country and its prosperity; to our God and His eternal glory. Then do not say we push matters to an extreme, and so refuse to *think* much about it. The doctrines of Christ were spoken of as extreme by some of his hearers, who said, "This is an hard saying; who can bear

it?" John vi, 60. Think, I beseech you, very seriously and very prayerfully, and the more you bring seriousness and prayer to the exercise of your thoughts, the more easily, and the more permanently, will you be convinced that *against* total abstinence from inebriating drinks nothing can be said; while *for* total abstinence much may be solidly advanced, taking for the basis of remark the admirable summary in the text, "Finally, brethren, whatsoever, &c." Consider what I have said, and the Lord give you understanding in all things."

From his well known Temperance advocacy, it might be supposed that he would be one of the members of the Ministerial Conference, to which we have more than once, alluded. He presided one day with great acceptance, and in opening the business then to be considered, said, "He trusted that all their meetings would be characterized with the same unity and harmony which had distinguished the sittings of the preceding day; that although differences of opinion might exist as to the mode of carrying out their object, yet they were of one heart and mind respecting that object."

He also wrote one of the essays for the said Conference entitled: "The connection of total abstinence with the progress of Christianity." We presume that we do not go too far, nor do we speak disparagingly respecting the other essays, when we say that the essay written by Mr. S. was by far the most able essay that was produced on that important occasion. It is deserving of the most extensive circulation, even at the present time.

The author first of all defines what he means by Christianity, which he comprises under the words LOVE AND EQUITY. He then proves that total abstinence is both these. We give a few quotations: "England is the most self-contradictory country in the world. On a large scale

we endeavor to serve two masters. Churches and gins-palaces stand side by side. Ministers preach the gospel and sit down to smoke and drink. Christians invite sinners to prayer meetings, and employ a vast amount of means for their conversion, and daily keep in countenance the drinking usages of the country, which form the mightiest barrier in the way of their conversion. British Christians exhibit often in a strong light the irreligion of the continent, where the morning devotions on a Sabbath are followed by the open theatre and evening sports; while their own more decent, devout and laborious Sabbath engagements are finished up with a pipe and inebriating wine, or a glass of brandy and water in the domestic or social circle. In this way, as well as by downright open drunkenness or tippling, the tone of piety is impaired or lost, and christian usefulness systematically and carelessly hindered, contrary to that equity which binds every Christian man to accomplish the largest possible amount of good in his power. Total abstinence is corrective of this iniquity, and helps a man to be just."

"What claim has strong drink to equity? It is a universal robber. It robs God of his glory, and man of his dignity, his reason, his health, his life, his salvation. It begins with prodigally wasting, and ends with completely perverting the bounteous gifts of Providence, converting the wholesome food into poison, the cooling moisture of fruits into "fire-waters," and were the "tree of life itself" now in existence, distillation would obtain from that very tree what the great Robert Hall so emphatically declared inebriating drink to be, "liquid damnation." What a monstrous offence it is against the primary relation of God to man a Creator! Christ commanded his disciples to "gather up the fragments that remained, that nothing might be lost;" strong drink is made by destroying the

grain and fruits to an enormous extent. And then, by God's universal law of retribution, making sin to contain the germ of its own punishment, when man has been so unjust to so gracious a benefactor, what he gets by waste, in ten thousand ways, work his own ruin; and the strong drink, which he has made out of his Heavenly Father's blessings, sends the pestilence and famine of drunkenness, worse than annual cholera, into every part of the land. Is there anything *just*, either to God or man, in this accursed drink? And shall *that* thing be swallowed, in moderation, by a christian that is the generator of so much crime? As well might he be embraced by a harlot, who professed to desire and to follow after purity of heart."

The following is worthy of consideration by all who would make progress in the Christian life. Speaking of total abstinence, our author says: "Will it hinder me from being a Christian? In no wise, how can it possibly do that? How can my personally abstaining from every kind and degree of inebriating drink hinder me in the great pursuit of my life, my undeviating aim to be a real, solid, practical Christian? In thoroughly investigating the matter, and weighing every kind of objection, I do not remember that any opponent of total abstinence has ever taken this ground, or endeavored to convince me that I shall personally damage my christianity, and be injured in my soul's welfare and holiness, by utterly abandoning intoxicating liquors. I conclude, therefore, that though the whole Christian world might not be willing to subscribe a document negatively, condemnatory of intoxicating drink, the conscience of the whole Christian world is in this negative sense against it, since all that is urged upon me is that I *may* take it, not that I *ought*. How can I do otherwise than receive such a remark as a kind of oblique concession to the cause of truth and temperance; a tacit admission, that entire abstinence

of this sort is not adverse to my pursuit of Christianity ; and this opinion is rendered more certain, when I observe, that they who affirm that I ...*ay* partake thereof, wish me to stand on my guard ; which caution is enough to arouse some suspicion of danger. If a man does not wish to call some one next me a thief ; yet, if while he recommends him to my acquaintance, he bids me keep a sharp look out upon him, I cannot help thinking that he is no very good character, and that separation is preferable to intimacy. In this way, then, I make this total abstinence question, a personal matter between God and my own soul ; and my reason conducts me to the conclusion, that on the one hand it throws no obstacle in my way, while on the other hand it offers me a safeguard, and various helps, in my desire and endeavor to be like Jesus Christ, that I may be accepted of him, when the heavens and the earth shall be no more. *This is enough. This decides the matter.*"

After all that has been said and written against the brandied wines of this age being used at the Lord's table, many shudder at the idea of their removal. Hear Mr. Shrewsbury on this question : " Instead of lurking in vestries, and sporting in the chalice, called in Scripture the "cup of blessing," and "the cup of the Lord," it should be turned out of the house of the Lord for ever. The Church of Christ is his bride, and is to be presented to him as a "chaste virgin," "not having spot or wrinkle, or any such thing." Shall then, the drink suited to brothels, and delighted in by harlots, be reckoned fit for her sons, and form a part of their daily portions."

Again, "The Church has now to overthrow idolatry in Britain ; she has to overthrow Intemperance, the mightiest sin and greatest curse of the age and nation,—the sin which empties sanctuaries, and makes the labors of Apostolic men comparatively powerless and ineffectual. The strong lan-

guage, yet not more strong than just, of a writer in the Wesleyan Methodist Magazine, for December 1836, cannot be too often repeated; it should be publicly exhibited in every Conference, Synod, Convocation, or assembly of Christian Ministers. These are the solemn and mournful words: "*This single sin of Intemperance is destroying more souls, than all the Ministers in Britain are instrumental in saving.*"

Speaking of the numbers rescued by Total Abstinence, Mr. S., says: "An appeal might be made to almost all the churches of the land, for an acknowledgement, that there are to be found amongst their devout worshippers, some, whom the temperance movement first led to their sanctuaries and their altars. Rescued by Total Abstinence from strong drink, they became penitents, reformed and Christians. Could these individuals be collected together from every christian society in Britain, (to say nothing of other nations), they would form a splendid and magnificent congregation, and surely Jesus would see in them 'the travail of his soul, and be satisfied.'"

As might be supposed, our author views the subject from the Missionary stand point: "Exists there a Missionary Society that would allow its Missionaries, or even its schoolmasters, or its artizans, to set up a model brewery, or distillery and teach the people the fatal art and mystery of making intoxicating drink? The artisan might introduce a plough or a threshing machine; he might build a mill for grinding corn; might he also erect a brew house, or build wine vaults, or a liquor store? Would any Missionary Society in giving an account of its operations, dare print a statement to that effect in its published report, or announce it at an anniversary? Were that done, would it not be considered an outrage upon all Christian propriety by the whole Christian world? Ah! how easily men can

distinguish between right and wrong, between good and evil, when it in no way affects either their personal interest, or interferes with their daily habits, or with the customs and usages of the community with which they intermingle! But they would be terrified at the idea of a Kafir or a New Zealand Christian, elevated by missionary influence, becoming a manufacturer of strong drink, that instead of eating men like a cannibal, he might poison them ly wholesale, like a gentleman. Yet we have not a particle of compunction at appointing most extensive dealers and makers of such drink at home, presidents or vice-presidents, and chairmen of some of our most sacred and religious institutions! If they have but acquired a sufficient sum of money, by "the wages of iniquity," to raise them to an unenviable eminence amongst the gentry of the nation, their respectability covers their iniquity, and they are called upon to take the chair with great applause. Can this be pleasing to Christ?"

The concluding paragraph of this admirable essay, may serve as an incentive to continued action, in the great work of the Temperance Reformation:—"Ours is an arduous work, and requires *zea'*; ours is a constant work, and can only be sustained by indomitable perseverance. Let our friends be vigorous in their holy warfare against strong drink everywhere, without flinching, without compromise, without apology, (apologies belong not to virtuous principles,) yet always in a *Christian spirit*, and in meekness. Let them take care, however, not to be mealy-mouthed, but plain-spoken, employing "sound speech that cannot be condemned," however much the doctrine may be disliked by many, who will persist in keeping up the war between appetite and reason, profit and conscience, strong drink and Christianity."

The excellent man who wrote those soul-thrilling sen-

tences, left the shores of mortality in the early part of the year 1866. He lived a life worthy of emulation, and left the Church a precious legacy. He was the author of a commentary on Ezekiel and Daniel, and the Minor Prophets, which occupied his chief studies for twenty-three years. Two of his sons are Wesleyan ministers, one of whom is a missionary.

A well written life of Mr Shrewsbury has been published by one of his sons, which deserves to be extensively circulated. Respecting it, the Rev. W. Morley Punshon thus writes:—"This is one of the most interesting biographies of the age. The subject was no ordinary man. The times in which he lived were stirring. His history is full of incident, and some of the chapters have all the inspiration of romance, the while they are the word of truth and soberness. If the missionary spirit were ever in danger of languishing, this is the book to revive it. If men are disposed flippantly to say that holy devotion is a thing of the past, let them read this life, and hush the unworthy sneer. Mr. Shrewsbury had the apostle's zeal and the martyr's heart. He was at once modest, meritorious, severely true. He owned no leadership but that of conscience, and knew no hatred but that of sin. The biographer has shown fine taste and filial piety with hereditary conscientiousness—and has done his work in a manner worthy of imitation as well as praise."

Should our present attempt at authorship meet with that success that we humbly hope for, we purpose exhibiting another 'gallery,' containing *portraits* of "Distinguished Missionaries," and among these, Rev. W. J. Shrewsbury shall have a conspicuous place.

"Servant of Christ, well done,
Rest from thy lov'd employ,
The battle's fought, the victory's won
Enter thy Master's joy.

REV. SAMUEL ROMILLY HALL.

"The common people heard him gladly."

"Highly appreciated wherever he is known."

"An earnest minister of the New Testament."

HERE are several reasons why we have a liking for the gentleman, whose name we have now introduced, but, the following, may be considered sufficient to justify us giving him a place in these sketches. *First*, he is regarded as the spiritual father of the Rev. W. Morley Punshon, M. A., and it is a remarkable coincidence, that while the latter gentleman, for the second time, was elected President of the Wesleyan Conference in Canada; the Rev. S. R. Hall, his spiritual father, was the President of the Wesleyan Conference in England. *Second*. Mr. Hall has, for many years, been a warm-hearted, zealous advocate of the temperance cause,—a cause by which he has faithfully stood through all the changes that have occurred since he first embraced its principles.

This distinguished gentleman professes not to go so far as some of his temperance brethren, but, he goes so far, that he discountenances not only intemperance, but even the *social* glass, which so often leads to drunkenness. But as we prefer in all cases, where we can do so, to quote the words of our subjects themselves, we will here give an extract from a sermon preached by Mr. Hall, some two years ago, when he stated the question thus:—

"Whatever may be the opinions of men on this subject—some for, and others against—I tell you one thing: I see that drunkenness pervades all circles. I see that the social

use of intoxicating drink is at the groundwork of intemperance. I see that there is a notion prevailing in our social circles, that it is a respectable thing to take wine, and that it is courteous and hospitable to ask a visitor to take a glass of wine. I see that kind of tampering with the mischief is based upon the silly and conceited idea, that it is respectable, and so on. I see that it gradually leads young men—aye, and sometimes women, too—to habits from which they cannot retreat, and which they would give the world could they free themselves of. I see wherever men touch not and taste not a thing that is so accursed, in almost every large family, and in almost every home among the working population, that those men are the freest from disease, from suffering, and from sin. I see all that; and without taking up what is called the Scriptural argument, the medical argument, or the argument based upon statistics, I would take the social argument. To those who see no harm in taking a glass of wine, beer or spirits, I should like to say, have you not seen little children play with fruit and the glasses when you have done at social parties? This is getting the first taste of a nasty and ruinous thing. Have you never offered to your little ones the glass which, by and bye, of their own wills, they will take, and thus prepare themselves for the ruin and curse of life? Do you know any large family circle which has not been disgraced by two or more of its members, when grown up into life, bringing shame and sorrow upon parents, brothers and sisters, because of the curse of their drunkenness? Then, if you would be “without rebuke;” if you would never have a child of yours by and bye, when he gets to shame and sin, turn round and say to you, “Father, you took your glass; you led me to take two, and then more; now I am brought to a drunkard’s death.” If you would set a good example to those around you, maintain, wherever you go, abstinence,

total and entire, from that which does you no good, but which does so many of your associates and countrymen such damnable and ruinous harm. How many drunkards are there that cannot enter heaven, who die daily? This is one of the aspects of the case which statistics deal with very freely. I do not know the figure, but I believe it is said that, in our own kingdom, three or four drunkards die every hour. Have you ever been responsible for the encouragement of those in your social circle, who drink a poison that has led them to an early grave, or to great vice, and to hell? You are to "let your light shine"—you are to be "without rebuke." Do not tamper, do not trifle with this; do not pooh-pooh what good men talk about who are said to be extreme; do not turn the laugh at the social table against the teetotaller. I remember once, not far from this very spot, joining in a very delightful company of young people. The occasion was the coming of age of a lovely daughter of a gentleman at whose house we met. It was a large entertainment, and most of the persons present were young people. I remember very well when a minister, who was carving a luxurious joint, asked some lady present to take wine with him. As she declined, the laugh was turned upon me. I bore it very pleasantly, but as the party went on a little too far, a gentleman at the head of the table had to defend the subject. I then very quietly whispered to the minister, but loud enough to be heard by all present, "Do you know a family that has not suffered from the curse of drunkenness?" His most intimate friend, his nearest and closest associate, the son of another Methodist minister, not many months before had died of *delirium tremens*, the result of drunkenness. Do not, therefore trifle and laugh at the drinking habits of society. You will only dishonor yourselves if you do so. Do not encourage others in the use of what may lead them to ruin

and death. If, then, you would be "without rebuke," and "let your light shine" in the midst of your social circle, let your conduct and influence be such as shall best promote the health, prosperity and peace of those with whom you live, and of those amongst whom you associate."

On Mr. Hall being elected to the highest office of the Connexion to which he belongs, he did not fail, from that high position, to speak out clearly his views on this subject. True, he did not attempt to commit the Conference to any particular view of the question. In that "venerable assembly," there might be found some who would not even go so far as Mr. Hall himself had gone, still, there were a goodly number; and the number is increasing, who would fully endorse all that he said at that time. It would not be right, therefore, to regard his utterances in any other light than personal.

From the chair of the British Conference, two years before, the eloquent and noble minded Wm. Arthur had given no uncertain sound, and now, in 1868, when Samuel Romilly Hall fills the throne of Methodism, he spoke thus:

"The age is active for good. Vigorous and vigilant efforts are being made by godly men of all churches to overtake, if they can, certain recognized and classified evils; to contend with those evils; to remedy them. Men are being classified now as the destitute class, the depraved class, the dangerous class; classes utterly beyond the power of of any single community rightly to reach and remedy. Now it would be, I think, to our interest to ascertain how far we can take our part in the exercise of a social influence, so as to remedy the admitted evils and dangers of the social state. And it is on this ground, that I have, without begrudging, and without disguise, always looked with high approval upon those efforts that are made by earnest men, to check the wide-spread intemperance of the people. And

cannot but suppose, that it would be highly pleasing to that great and blessed Being, who, in his infinite goodness, excludes all drunkards from His kingdom, if we, in some way or other, can cheer or aid the men, who are doing battle to one of the most insidious and diabolical foes, that ever invaded our homes and overshadowed our land with shame."

There probably never was a period in the history of the temperance movement in England, when so many of the clergy of all demoninations were identified with one or other of the various organizations, as at present. One of these is known as "*The National Temperance League*," whose headquarters are in London. This organization has done much to spread the truths of temperance, by means of "mass meetings" in Exeter Hall. One of the latest meetings of this kind, which the League held in that celebrated hall, was addressed by the Presidents of some *four* branches of the Methodist Church, and also the Chairmen of the Congregational and the Baptist Unions, all of whom were known to be temperance men. The Rev. S. R. Hall was amongst those chief messengers of the Churches, and delivered a thorough practical speech, a few selections from which we are sure our readers will gladly peruse:

"He said, that although the object they had met that night to promote was one of great interest to the Church of Christ; and one of so much importance to this great nation, he was not there to speak in any representative character whatever. He said they had been enabled to work uphill in the face of the massing together of bad habits, and they had won. They had gone in to sustain this great work of national temperance, and they were on the right side. He took himself great pleasure in congratulating the League on the success they had won, and on the moral victory they had achieved. They had gained to their side judges, magis-

trates, statista, gaol authorities, and if the cause was to be satisfied with the sympathy and respect of good men, intelligent and philanthropic men, the best portion of the community, he thought they might rest and be thankful. They might rest in the approval of the righteous. But their aim was something beyond gaining opinion. They went in for earnest, persevering work, to win and draw men back to God. They were there to support practical godliness. The Methodist preachers had this advantage, they did not only argue with people, but they fell back on their experience. Although not in an experience meeting, they would not consider a Methodist preacher very much astray if he related a little of his experience. For some years he had felt constrained to aim at one object—to try to discourage the use of intoxicating drinks as a beverage, by forming a resolve not to touch them himself. He had not gone quite so far as some present. They could adopt the division of labor. Some sustained them by platform speeches, others privately discouraged the use of intoxicating drinks. He never hesitated to do that. He thought he might say that, as they had gained right opinions and pleasant sympathies, they could afford to be very generous, very patient with slow goers. That was a very great grace. They could afford to be patient with those who were heart and soul with them. He thought there were other classes besides the drunkard to be considered—those who took their one or two glasses of wine a day. Let them work their Bands of Hope, and get hold of the young before they formed habits which might never be dreamt of, and the full effects of which might never be seen. Mr. Hall then narrated an adventure of his in a town in the North of England. On his arrival he went to a large room used for preaching, and asked if there was not to be a band meeting that night. Such was the case, and he listened to one

person and another who had been called roughs. The first thing that struck him was the unusual tenderness and gentleness of their utterances. One man related his being asked to become a teetotaler, his becoming one, and then his desiring something better, "and this," said he, "is the place where God pardoned my sins." The man related his experience, and after the meeting Mr. Hall promised to preach on the Monday night. It was agreed among themselves that no *respectable* person should enter. He found the room full, and preached to about 400 people from one of the worst districts in a very wicked town. He enquired how the work began, and found that a person who lived in the neighborhood was so horrified at the depth of degradation that he purposed to leave the neighborhood. But he said to himself, that was not right. He stayed among them, a little room was hired, and this was the first link of a work of God, by which a considerable number were converted. This man got a number of poor people together and read them a tale out of the *British Workman*, "Buy your own Cherries,"—asked them to go next week and bring their companions with them, and from that day to this the work had been progressing."

Mr. Hall has been more than 30 years in the Methodist Itinerancy, and is a native of the city of Bristol—a city, we believe, of which he is justly proud. He has occupied some of the most important stations in the Conference, having labored several years in London, Birmingham, Hull, Leeds, Liverpool, and now while we write, he is, for the second time, laboring in Manchester, besides having been twice stationed in his native city.

This list will show that he must be a man of no mean ability, and we believe that we do not go too far when we say, that the people in every circuit would gladly have retained him much beyond the allotted time, only that the

inexorable law of Conference forbids a minister to remain longer than *three* years in a circuit, and will not allow any-one to be stationed longer than *six* years in succession, even in London itself.

Several years ago a book was published in England, which produced considerable sensation, called "Wesleyan Takings," the author of which was never really known, though all who are capable of judging have been generally agreed, as to whom the public are indebted for that marvellous, and, in some respects, unwise publication. The author, though talented, cannot in all instances be pronounced an impartial writer; his likes and his dislikes are very manifest. The second volume of the said work was published some *fourteen* years after the subject of our present sketch had entered the ministry, and here is his "*Taking*:"

"A little below the ordinary size; compact, well built; florid, benignant, agreeable features. Unites the pastor and the preacher. A good, free, affectionate manner; manly withal. Voice, strong and agreeable, useful matter. Clear in his statements and definitions; and truth enforced with warmth. Honest, straightforward and liberal in his views. Knows well, in the language of a popular writer, that the real honest man, however plain or simple he appears, has the highest species, honesty itself, in view; and instead of outward forms or symmetries, is struck with that of inward character;—the harmony and numbers of the heart, and beauty of the affections,—which form the manners and conduct of a truly social life." Aye, and we add, that of the ministerial, too. Highly appreciated wherever he is known. In good odor with the people."

Another writer, who knows him well, thus describes Mr. Hall as a preacher: "He enters the pulpit with deliberate step and calm demeanor, perfectly self-possessed and at ease. With a voice which might be heard throughout the Free

Trade Hall (Manchester,) he announces the opening hymn. Then follows the prayer, which is reverent and earnest, altogether devoid of rant, and never too lengthy. In fact his tendency is, knowing that the people do not like to be kept beyond a certain hour, to cut short the other parts of the service, so as to allow full time for the sermon. The lessons read somewhat rapidly, but intelligently, and the second hymn sung, he announces his text. And now he is in his element. Mark him well. He stands there with the calm, confident assurance of a man who knows what he is about; of one who is master of his subject; of one who has something to say and knows how to say it. As he proceeds with his subject, the muscles of the face relax, the eye brightens, flashes, and appears almost to shoot out of the socket; the countenance becomes lighted up and beams with intelligence; the nostrils dilate; at one time the expression is genial, and a winsome smile plays upon the face; anon the eyebrows lower, and a stern, uncompromising frown darkens the visage; or, as he closes some cogent argument, addressed to the heart and conscience of his hearers, every feature seems to appeal to them to confirm the truth. The action of the arms and hands is moderate, never in excess, never theatrical, often highly appropriate and suggestive. An intense earnestness pervades his whole manner, and it is evident as aiming to speak from the heart to the heart. Throughout there is the absence of all that is offensive, unbecoming, or unsuited to the place and position he holds."

Whatever Mr. Hall may have been in times past, as a preacher, it is evident to those of us who only know him by the reports of his sermons that are published in the periodical press, that he is eminently practical, and keeps the right end of preaching always in view,—usefulness.

During his presidential year, when such multifarious

duties necessarily occupied his attention, the same object was always before him. He was in earnest to save souls. Whether he preached in large places or small places, in churches or in *barns* (as he did in certain rural districts,) he would always, if possible, close the labors of the day with a prayer meeting, and would stand with imploring looks, urging sinners to be reconciled to God. Again and again he would press the inquiry, "Who is on the Lord's side?"

We have read reports of several of his sermons with great pleasure, and we feel certain that our readers will not complain if we specially refer to *one*, which was preached in the Centenary Hall, London, at the anniversary of the Wesleyan Missionary Society, April, 1868, from the text, "For to this end, Christ both died and rose again, &c.," Rom. xiv. 9. The object of the discourse seemed to be to explain Christ's Lordship, reign and rule, which the preacher did in a very clear and lucid manner.

In speaking of Providence as an essential part of the Saviour's rule, as that Providence bore on man's conversion and the world's rescue, he said, "All things consisted as the word of the enthroned Saviour ordered and directed them." Instances of Christ's providence in the Church were then mentioned, as in causing Captain Webb to go into the little room at New York, sending out Dr. Coke to Antigua, and St. Paul not being suffered to preach the word in Asia, and his being afterwards called by the Macedonian cry, "Come over and help us."

"The will of Christ is man's law, and truth is the great instrument of His government. The Book said, "Sanctify them through thy truth," and God had been pleased to call men to spread this truth. God called some to devote all their time and energies to this service, and when a man got in his own soul the love of God, and knew experiment-

ally the converting grace of God, that is the man chosen by God to go and convert others. The eunuch could not understand what he read, except some one guided him. The World's wisdom would say, if God could intervene in human affairs by a miracle, He could have explained to him the way of salvation. John Wesley was not a converted man when he returned from Georgia. Neither Epworth nor Oxford gave Methodism John Wesley. Oxford gave them an acute logician and a cultivated classic. But Wesley had to give up his philosophy, and become a learner of experience at the feet of a few converted Moravians."

While President Hall, as we may designate the hero of our story, labors with unremitting diligence to bring men into the way of salvation, like a far-seeing general, who understands the position of affairs, he labors to marshal all the forces under his command, so that the greatest havoc may be made on the forces of the enemy. Near the close of the year 1868, he addressed a letter to his brethren in the ministry, calling their attention to certain means which he conceived they might adopt, as being very likely to further the great end of their vocation. From this letter we take the following paragraphs, which will enable our readers to judge how thoroughly in earnest is the Rev. President Hall.

1. "I respectfully and earnestly suggest that we aim to express more decidedly to the world our original call to be a holy people. The doctrine of holiness we hold and profess; the possession of the highest degree of holiness and its consistent practice, should be the first and purest ambition of our life. At this festive season we are under special obligation to avoid conformity to the world in its revellings and such like; and to evidence the sobriety, the real cheerfulness, and the characteristic sanctity of the Christian.

2. "Let us strive to give more devout and prayerful con-

sideration to our important Church usages at the close of the year. Our Watchnight and Covenant services are not now regarded as novelties; other branches of the Christian Church have recognized their value; and in many instances these, or similar means of grace, have been adopted by ministers of other denominations. It will be well if, by careful preparation and by proper forethought and announcement, we interest our people and congregations in these privileged opportunities, and guard against their misuse or neglect. No small measure of the spiritual advantage gained (an advantage calculated by the blessing of God to affect the whole of the coming year) will result from the prefatory and explanatory notices we give of the nature, and design, and use of these solemn services.

3. "Lastly, I have to suggest to my ministerial brethren, the expediency of affording to our societies and congregations means of promoting a more extended revival of the work of God amongst us. Many churches, and in some instances communities of churches, or of Christian people, avail themselves of the first week in the year for the holding of meetings for united prayer. Such meetings, rightly conducted, cannot but be highly pleasing to the Head of the Church. But, spread over all parts of this kingdom as our circuits are, and committed as many of our societies have long been to special services of their own, they are not always able to join in meetings of a more general class. All that I would now suggest is that consideration be immediately given to the question of setting apart, as early as practicable in the new year, a few days or a week for special religious services, in the hope that these services may be improved to the quickening of our own souls and the conversion of sinners.

"It was a grand idea of the old Methodist preachers (father Reeca often urged it upon me) that *special* effort must

be made to obtain *special* good. And that beautiful specimen of apostolic simplicity and Methodist life—Joseph Entwistle—frequently exhorted the young men who resided with him at Hoxton to seek *repeated* revivals—revivals *again and again*. Why should not we do so? Our societies yearn for a religious awakening, and for a higher Christian life. Upon my brethren in the ministry very much depends for an intelligent, zealous, godly leading in this matter. I leave the matter in their hands. May the good Spirit direct and bless us."

Not only during his Presidential year, but also at other times, Mr. Hall is in great request, to attend what is sometimes called "occasional services," such as church dedications, anniversaries, &c. He has more than once appeared in this capacity at the anniversary of the Wesleyan Missionary Society in London, which is a clear indication of the popularity of his talents, and the esteem in which he is held both by ministers and people. At the anniversary of 1869, when speaking in Exeter Hall, it was his lot as President of the Conference to move the adoption of the Report, in doing which he displayed considerable tact, and he gave, not only a clear synopsis of that admirable document, but likewise made some excellent remarks in contrasting the present time with the period when the Missionary Society was formed. He said: "Then, indeed, India was an unknown land to us, or a prohibited one, though we had a footing in Ceylon; then we were solitary at Sierra Leone; then we knew nothing, so to speak, of the great fields of mission service where our men now labor; and since then what has happened? Slavery, the curse and shame of any land, has passed away, surely never to be restored! Since then caste has been relaxed, Mohamedan prejudice shaken, barbarous usages abandoned, never to be restored; since then, as we have heard, the lives of women

are protected and their honor guarded ; since then, in almost in every land, domestic and social usages have been established, of beauty and of blessedness—a joy forever ; since then, the press has been set free and released from its restrictive penalties ; since then, Church usages have been enlarged and amended—although Church movements in some directions frighten the timid, they yet, in many instances, give confidence and joy to men who have their hope in God ; and since then, as you have testified to us this morning, breaches have been made in the wall of China, open ports have been entered, and access gained to a mysterious and ancient nation—an advantage, sir, which I trust you in your own place, (here Mr. Hall particularly alluded to the chairman, W. M'Arthur, Esq., M. P.,) and others likewise, will declare as the echo of the voices of the gatherings of this great May month in London—an advantage, whatever uninformed statesmen may say, and whatever selfish and ungenerous politicians may declare, shall be an advantage held for ever."

The Reverend gentleman concluded his admirable speech by stating the manner in which Christians should rejoice, at the success with which God had crowned their labors.

"The spirit of triumph with which the mere politician or social reformer notes the same facts, ought not to be our spirit. There is in political revolutions much that deceives and disappoints ; there is oft an ebb as well as a flow in these revolutions, and there is much in social reforms hollow and false ; but, sir, our trust must be in the living God. As I have said already in substance, the Saviour's kingdom is not of this world. It is not dependent on the discoveries of science, the lessons of human philosophy, the wealth of commerce, the policy of statesmen, the force of national arms—the kingdom of God is within us, and until a man be born again, he cannot see it, can have no percep-

tion of its nature, of its beauty, and can have no fellowship with its spirit, and no co-operation with its power. We must seek a living union with the holy Saviour, ascending—as we have on these grand occasions the privilege, right and duty to do—ascending upward and upward on the faith that bears us aloft to the throne of the living Saviour; and though as we look around we see the nations in their darkness and their death, may we not catch the note of intercession and rejoice in the prospect of final triumph?”

All who know Samuel Romilly Hall would regard our description of him as lamentably defective, if we did not refer to his character as a *Pastor*. He looks well after the people of his charge. One says, that he makes it a rule to become intimately acquainted with every member of the circuit to which he may be appointed. This must be a matter of great difficulty, inasmuch as the circuits in which he usually travels, not unfrequently contains from 800 to 1,400 members. Of course there will usually be *two* or *three* ministers besides himself stationed to such circuits, and we presume that they will divide the pastoral labor among them.

The English Methodist ministers also are very particular about visiting all the classes, at the quarterly renewal of tickets, by means of which they ascertain very clearly what is the spiritual state of all the flock, over which the Holy Ghost hath made them overseers. In this work Mr. Hall excels, and in this way he is beloved by his people, for doubtless the saying of Dr. Chalmers is true, as a general rule:—“A house-going minister, makes a church-going people.”

The gentleman with whom we have now to do, possesses great administrative ability. He is never backward in speaking his views on any matter that may come before the Conference, even though he should oppose some who are looked up to as the heads of departments. He is fear-

less in his criticisms on the doings of those who occupy official positions, but he is always the Christian gentleman. He is not a mere fault-finder, but, as he regards the system of methodism to be as near perfection as it can well be, he has no liking for those who are "fond of mending our rules," rather "than keeping them." Several instances have occurred in which this feature of his character has been very manifest.

At the Conference of 1869, when one of the ministers was brought to give an account of his conduct, in respect to a book which he had published on the question of Class-meetings, Mr. Hall and another Ex-President took decided ground, and considered the brother in question, "in common with all his brethren, was placed under the most solemn obligation of a *trust* to maintain class-meetings. He was committed to that as to a sacred covenant; and what said the Bible? 'If it be but a man's covenant, if it be confirmed, no man disannulleth or addeth thereto.' He held that Mr. Hughes, in publishing his book to the world, had broken his covenant, and that whilst he held the views expressed in that book, they could not, as Methodist preachers, appoint him to a circuit.

These sentiments of Mr. Hall will probably be considered by some as being too severe; but the truth is, he is such a real Methodist, of the "old school" if you will, that he wants every rule, great and small, in the Methodist constitution to be faithfully observed. In all the official meetings of his circuits, *law* with him is authority. He enforces discipline mildly but firmly. He is rigorously impartial. He knows nothing of friendship or cliqueism in the affairs of the Church, which sometimes makes him have an air of austerity or apparent harshness; but withal he is kind and affectionate, and rules in love. Right with him is everything, and the right must prevail, whoever it may offend. He evidently studies to be a faithful and wise servant.

Several years ago, when Mr. Hall was stationed in Birmingham, Mr. George Dawson, whom Gilfillan in his *Second Gallery of Literary Portraits*, styles a "transcendental bagman, a clever lecturer, made out of the elements or ruins of a second-rate preacher"—undertook to deliver one or two lectures on John Wesley, whom he was pleased to praise on certain accounts, as he pointed out "the excellencies of the man;" indeed, he assured his hearers that he only wished to "exhibit all that was admirable and noble" in John Wesley.

Of course all who have only a limited knowledge of the principal events in the career of the great and good John Wesley, know very well that in his voluminous journals, and other writings, there are abundant materials, which a popular lecturer, such as Mr. Dawson has the reputation of being, may easily gather up and present in such a form as may be truly interesting to a promiscuous assembly, such as are usually convened to hear a sensational lecture.

We are informed that some of Mr. Dawson's statements were of such a ludicrous nature that the audience was convulsed with laughter; but that in other instances, a considerable portion of his hearers gave the most unmistakeable evidence of their disapproval of the sentiments that were being enunciated respecting the eminent man whom the lecturer had undertaken to portray.

Mr. Dawson was not content with merely presenting his audience with what he conceived to be all that was excellent in Mr. Wesley, but in his second lecture, he had the audacity to give a review of Wesleyan Methodism, in doing which he very modestly assured the thousands of persons who bear that name that Methodism had fulfilled its mission, and that it must now give place to some higher form of spiritual religion.

We have not the means of knowing what the distinguished

gentleman—who has lately become an exponent of the views held by the gentlemen of the Licensed Victuallers' Association of the town in which he resides—thinks of the prophecies which he undertook to deliver respecting Methodism; but certainly if he looks abroad upon England alone, he must feel certain that the time has not yet arrived for the followers of Wesley to place themselves under some other leader, or be called by some other name. With places of worship rapidly increasing; Church debts becoming "small and beautifully less;" a Home Mission established that sends its agents among the veriest outcasts of society; a system of education brought into operation, that has received the highest encomiums from Her Majesty's commissioners; Foreign Missions established to such an extent that the sun never ceases to shine upon one or other of those; a Ministry thoroughly evangelical, hundreds of whom are amongst the foremost advocates of Temperance. Surely with all these signs of vitality it cannot be that the mission of Methodism has yet been accomplished. For once at least, Mr. George Dawson, of Birmingham, has made a serious blunder.

It was not to be expected that lectures containing such egregious mistakes could be allowed to pass without some son of John Wesley volunteering a defence. The gauntlet had been thrown down, and the Rev. Samuel Romilly Hall was the man who ran to the rescue of Wesley and Methodism. It was something new for Mr. Hall to become a controvertist; but, his well known fearless spirit was not daunted. His knowledge of Methodism was such, that he could furnish a well digested mass of matter, which would soon destroy the effect of all the misstatements of Mr. Dawson respecting a man whom he did not rightly understand, and respecting a system to which he evidently had no very great attachment.

Mr. Hall, in his "Defence of John Wesley and Modern Me-

thodism," details, at great length, the facts relating to the conversion of Wesley, and makes quotations from the Wesleyan hymns, illustrative of the various phases of his experience. Mr. D. had been pleased to speak of "the Hymn Book in use among the people called Methodists," as being an admirable collection of Psalmody; but, with "a characteristic shrug of his shoulders, he said as to the theology of the book, he did not believe it." This was certainly little better than a caricature. The books to which Mr. Wesley acknowledged his indebtedness, are styled by Mr. Dawson as being mischievous, and of which he very modestly said, "that they were not intended for men like me." This was surely very frank, and gives us to see in what estimation the gentleman holds himself. The Christian Pattern, by Thomas A' Kempis, Law's Serious Call, and Taylor's Holy Living and Dying, whatever Mr. D. may say to the contrary, have been of immense value to thousands, whom their perusal have taught how to live and how to die.

Mr. Hall proves himself fully competent to grapple with the distinguished lecturer, who had chosen the Founder of Methodism as the theme of his discourse, and brings out very clearly those points in his history which Mr. D. had either misrepresented, or entirely overlooked; for not only does he make trifling remarks about the genuine character of Wesley's conversion, which took place in Aldersgate Street, when "he felt his heart strangely warmed," but he also fails to give the true character of Wesley's preaching, and does not even once explain the secret of its power and success. To do this, was probably foreign to Mr. Dawson's purpose. Men, such as he is reputed to be, do not admit that divine power must accompany the preaching of the word to give it success. Wesley always spoke as though he had a message from God to the people. His object was not to catch the uncertain streams of popular applause,

but to make men sensible of their ruin by sin, and the only remedy provided for them in the Gospel; hence, he warned men to "flee from the wrath to come," and having himself believed with his heart unto righteousness, he could the more readily urge them to adopt the same method, if they would be reconciled unto God.

Mr. Dawson's object, as Mr. Hall rightly states, seems to have been, to make the people laugh at the smart sayings which he ever and anon introduced. He is like a man blowing hot and cold at the same breath. Hear him:—"Some thought that John Wesley was only a preacher, but he made endless books on useful knowledge. Nobody reads them now, because they have done their work, still there is a barrow full of them." To say the least, this is rather doubtful praise of one of the holiest and most laborious men that ever lived; a man who was incessantly travelling and preaching at the rate of 4,000 or 5,000 times a year, and yet he found time to write somewhere about 600 books of various descriptions. He did not write because he was an author by profession, but he wrote as he preached, to do good, and though, as a matter of course, some of the productions of his pen may not have had an extensive sale, simply because they related to local matters which have passed away, yet Mr. Hall assures the lecturer that he is seriously at fault when he says, that "nobody reads them now." Wesley's works are being read by thousands, both in Britain and America. They are "the standards" in all the denominations that bear the name of "Methodism," and we do not doubt but that somebody will still read them when both Mr. George Dawson and his lectures are forgotten.

Mr. Hall, in his "Defence," proves himself capable of defending the name and reputation of Wesley. He passes on from one part to another as though he was perfect master of the situation. He knew what he was about, and well

understood the subject which he had taken in hand, and unless we are much mistaken, he has completely refuted every position assumed by the lecturer. Mr. D. attempted to make sport about some remarks made by Mr. Wesley relative to lemonade being preferable to intoxicating liquors; but Mr. Hall takes care to inform his readers, that Wesley was in advance of his time in relation to temperance as well as in various other matters. Mr. Wesley denounced "intoxicating liquors as a fashionable poison," which produced numerous diseases; and he denounced the sale of "liquid fire" in unmeasured terms; but Mr. Dawson passes over all this without a single remark.

In reply to what Mr. Dawson says respecting Methodism, the defendant takes care to remind that gentleman, that the chief argument which he used would apply with equal force against other systems, besides that which he had been pleased to assail. It was said that Methodism could not stand, because there were so many splits ever and anon occurring in its bosom." But surely the people of Birmingham need not be told, that splits often occur in other churches, and that even the accuser of Methodism was himself, at that very time, the minister (?) of a "split." Not that Methodism rejoices at these sad occurrences. No, we are "the friends of all and the enemies of none," and we rejoice in the peace and prosperity of our neighbors, and when commotions and turmoils occur in their midst, Wesleyans are not the people to mix in the strife and attempt to widen the breach, or build up their own denomination by alluring the dissentients to the Methodist fold. "Splits" unhappily do occur in all churches. They were not unknown even in the days of the Apostles. Men became dissatisfied by grievances, real or imaginary; they scatter the embers of strife, and eventually set up for themselves, and contend for victory instead of truth; and

the result generally is, that Christ is wounded in the house of his friends, and the enemies of the Cross are made to blaspheme.

"Splits" do occur. Let those who produce them seriously reflect upon the consequences that necessarily follow. By reason thereof, much labor is wasted, a great amount of money is expended for partizanship, while thousands are perishing for lack of knowledge. We submit, whether the time has not come when the breaches in Zion should be repaired; when, instead of fighting one another, we should not rather contend manfully against the common enemy. There are many places in Canada where there is a plethora of ministers, who acknowledge the same doctrinal standards, and who are struggling hard to maintain an existence; whereas by a union of congregations, some of them could be sent to those parts where the word of God is scarce, and thus win many from the vassalage of sin.

But we ask in all candor and kindly feeling, do these "splits" and off-shoots accomplish more good than the body from which they have departed? Do they make the people more holy? In all strifes and divisions, are not hundreds lost to the Church of Christ? If these perish, who will bear the blame? The reports made at the late annual gatherings of the Churches, both in England and Canada, do not indicate that there is that vitality and spiritual power which we should suppose ought to exist amongst those who profess to labor to effect "reforms" in Methodism.

We write not thus in an exulting spirit. We deplore strifes and divisions. Our motto is, to spread scriptural holiness through these lands, and if we could see that this object is gained by the occurrences to which we have alluded, we would rejoice. The subject is one on which we have expended much thought, and for which we claim to have performed some amount of labor, and we assure our readers

that the prosperity of the Church, but especially the Church of our choice, lies near our heart; for we believe with the Rev. Samuel Romilly Hall, all that Mr. George Dawson may be pleased to say to the contrary, that the mission of Methodism is not yet fully accomplished. The world is not yet in such a state of spiritual convalescence that it can dispense with those doctrines which have usually been designated, the "peculiar doctrines of Methodism." We rejoice in the growing evangelical character of many of the denominations of the day, but still think that the work of union might be promoted to a much greater extent than has yet taken place. But we must not pursue this theme further, though we confess that the subject is one in which we feel the deepest interest.

To return to Rev. S. R. Hall. He is now the Ex-President of the Wesleyan Conference. He received the cordial and unanimous thanks of his brethren, not only of the ministers, but also of the laymen, who attended the various Conference Committees, for the manner in which he discharged the duties of his office as President. Of course, he has now retired into the ranks, laden with honors, and beloved by all to whom he is known, for his faithfulness and urbanity in the discharge of his important duties during a most eventful year. His charge to a portion of the young men, who were ordained at the late Conference, will not soon be forgotten by those who heard it. Ever and anon, the old Methodist ring was heard. It was the very soul of earnestness, just like the man who delivered it.

The Ex-President preached in the forenoon of the Conference Sunday, in the church where the Conference held its sessions; and the President, Rev. Dr. Jobson, preached in the evening. Report states that both services were seasons of unusual sanctifying power. Souls were converted. Indeed, all the Conference services seem to have been characterized

by great spiritual fervour, and not a few are of opinion that the labors of Samuel Romilly Hall, throughout the year, contributed not a little to this happy issue.

It is worthy of remark, that an Aggregate Temperance Meeting is now held, in connection with every annual Conference in England. That which was held in Hull in 1869, appears to have surpassed those of all former years. Mr. Hall was to have taken part in the proceedings; but, being detained at a Conference committee meeting until an hour or more after the meeting had commenced. When he got to the place, the crowd around the door was so immense, that all means of ingress seemed to be cut off, so that the Ex-President could not give utterance to his Temperance sentiments; but, when the Conference tendered him its thanks, he declared that he had enjoyed robust health all the year of his Presidency, notwithstanding all his arduous and unceasing toils; and this he attributed, under God, to the fact that he had taken no stimulants. True son of John Wesley is Samuel Romilly Hall. He neither takes drams nor snuff. With him, Temperance is the best Physician.

May the great Head of the Church spare the Ex-President to a good old age!

REV. HUGH BOURNE.

"A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's wakeful eye;
A pilot's skill, the helm in storm to ply:
A fisher's patience, and a laborer's toil;
A guide's dexterity to disembroil."

"If any man will come after me, let him deny himself."

THE venerable man, of whom we now intend to present a short sketch, was a person of more than ordinary interest. Thousands, in England, regarded him as a father; and the period of his death was a season of great weeping in the "Primitive Methodist Church." It was estimated that sixteen thousand people followed his remains to the place of sepulture. He departed this life about the same time as the Duke of Wellington, whose death called forth a nation's sorrows; and though we would not institute any comparison between "the Hero of Waterloo" and our "hero" of Staffordshire; yet, we are of opinion, that the labors of the latter were more conducive to the moral welfare of England, than were those of the former. He was two years younger than "the Iron Duke;" he had never led thousands to the field of battle; but had often been engaged with the redeemed of the Lord in warring against the common enemy. He was not much known in the ranks of the nobility; no pension was awarded him for his self-denying labours; and it is not likely that the name of Hugh Bourne will ever be associated with heraldry, or placed in the list of statesmen; but when men shall judge righteous judgment, and moral worth shall be justly appre-

ciated, the name of this good man will be revered as one of those who have labored to leave the world better than he found it.

It is not our purpose to furnish a biography of this earnest man. This has been done already by different persons. At least five funeral sermons of him were published, all of which, though possessing different degrees of merit, contained a sketch of his life and labors. His life, in two Vols. has also been published by a relative. A more valuable Biography of this self-denying man is, we believe, being prepared by Principal Antliff. For the sake of those who have not seen any of the above works, we will furnish a few of the principal events in the career of the late venerable Hugh Bourne. He was born April 3rd, 1772, at Fordhays, an obscure part of Staffordshire. From his father, he inherited an impetuous temper, but from his mother he inherited a disposition for industry, for which through life he was characterized

He was brought to a knowledge of salvation while reading Mr. Fletcher's Letters on the "Manifestation of the Son of God," and immediately joined the Wesleyan Church. This was in his twenty seventh year. He had not many opportunities of mixing with religious people; but he betook himself to careful study, read all the books which came in his way, which were not many. The Bible was his constant companion. He was also favored with the perusal of the works of Fletcher and Wesley, which were of great benefit to him, particularly the sermons of the latter.

The business of Mr. Bourne, that of a carpenter, called him to another part of Staffordshire, where there was then a great revival of Religion. He entered heartily into the work and encouraged all he met with, to talk much with others about the salvation of their souls. This revival caused "a Day's Meeting," or "Camp Meeting," to be held on Mow

Hill, which, eventually, led to the formation of what is now called the "Primitive Methodist Connexion." The proceedings in those days were a little irregular. There was not much disposition to observe law or order. The zeal of Hugh Bourne and his compeers, carried them along as with a torrent. Church discipline was brought to bear upon some of the principal agents in these "irregular proceedings;" but to the honor of the men who were thus severely dealt with, they did not attempt any agitation in consequence. They went forth, doing what they believed was the work to which Providence had called them.

At the period alluded to, "Fairs and Wakes" were held in Staffordshire and Cheshire, to the great injury of public morals. Mr. Bourne and his coadjutors, held their open-air meetings to counteract these gatherings, and they succeeded to a marvellous extent. On the formation of the P. M. Connexion, small and unpretending though it was, Hugh Bourne took an active part, and for many years he was its mainstay. His *forte* was management. Others might be more fluent in utterance, and of greater power in preaching, but none labored more assiduously for the purity of the Church, and the maintenance of good discipline. In this respect he was a true son of John Wesley, and was a pattern to all who labored with him, in word and doctrine.

He was the first editor of the P. M. magazines and hymn books, which office he held for twenty-two years, and then became a superannuated minister, during which time he travelled through the most of England, and some parts of Scotland; and also spent two years in Canada and the United States. On his return to England, he became a great sufferer from a constant pain in one of his feet, which was occasioned, it is believed, by long journeys, chiefly performed on foot. His illness was protracted, and his sufferings were severe; but he never murmured. Once when

asked how he felt, he replied, "the blood of Christ is keeping me out of hell." He died in great peace, October 11, 1852, aged 82 years.

This venerable man, who has now become an inhabitant of the better world, was remarkable for his industrious habits. He was a great economist of time. None of his moments were allowed to run to waste. He would not spend a minute in useless conversation. From the time of rising, usually 4 o'clock, until half-past nine in the evening, he was fully employed in matters pertaining to his spiritual welfare, or that of others. Thus it was that, with the slight educational advantages with which he was favored, he made such astonishing progress in the acquisition of knowledge. For history, particularly ecclesiastical, he had a remarkable taste. A work of this kind was left by him in MS., a considerable portion of which had been published in the magazine during the period of his editorship. He also prepared a commentary on the Gospel According to St. John, and the first three chapters of the Acts of the Apostles. He was also the author of about forty hymns. The work on ecclesiastical history has since been published, under the supervision of his friend, Rev. W. Antliff, now Principal of the Primitive Methodist Theological Institute, at Sunderland.

Mr. Bourne was well read in theology, particularly Methodist theology. He also had a good knowledge of the English tongue, and compiled a grammar in that language for the good of the junior ministers, which is a curiosity of its kind, being in the form of a dialogue. He used to call teachers of grammar in general, "Latin-shackled grammarians." In his compilation, he changed the names of some of the parts of speech. He called nouns, objects; verbs, actionatives; adjectives, descriptive words; prepositions, directionatives. The work, as a whole, is well adapted to give persons, who have not had access to other grammars, a good knowledge of the English language.

He had also paid considerable attention to Latin, Greek and Hebrew, and knew far more about those languages than was generally supposed, inasmuch as he never made the least display of his attainments. When he was in company with young men, by way of encouraging them in their studies, he would relate the mode in which he pursued such and such branches of learning; and in this way, the extent of his attainments was often ascertained. He was somewhat conversant with Physic and Natural Philosophy.

When travelling by stage or by railway, he was sure to either talk to people about religion, or else he would be engaged reading. He found time every day for pastoral visiting, and the only way that he succeeded so amazingly was, by adopting Mr. Wesley's rule of "doing one thing at a time," and always being engaged. He also believed, that what was worth doing, required to be well done; hence his constant aim seemed to be, to do all things well. He was never unemployed, nor triflingly employed.

Some of the conversations of this remarkable man, were characterized by great quaintness. Take the following as an illustration. Being in company one day, an old gentleman found fault with the manner in which some ministers preached, grounding his objections, particularly, on the mode in which a "present salvation" was presented. "They say," said this accuser of the brethren, "that people may come into a place of worship in their sins, and go out without them. Now, I think, they should be in pickle a bit." "Well," said Mr. B., "what chapter of the Bible is that in? Where do you find about pickles in the Bible? You tell me something I never heard. I have heard about pickled onions, and pickled cucumbers, and pickled walnuts," and he went on with a long catalogue of pickles, "but in all my life I never heard about pickled converts before." "Ah," said the critic, "that is not what I mean.

I mean that they should be a good while before they get converted." "Well," said Mr. B., "keep to what you said; if you mean what you said, stick to it. Now, do you think the thief on the cross was pickled,—pickled in blood, I suppose. But he was not a long time in the jar. He only said, "Lord remember me," and Christ took him up to heaven at once. Do you think the jailor in Philippi was in pickle when he cried out, "What must I do to be saved?" Saul did not know your doctrine about pickling, so he said nothing about lying in pickle. He only said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do you believe Saul, of Tarsus, was pickled while on the road to Damascus, as he lay on the ground and said, "Lord, what wilt thou have me to do?" He was soon out of pickle, however, and made a downright good preacher, a thorough travelling preacher."

As a *preacher*, Mr. Bourne was remarkably plain and practical. He was not of those, who would break the seals or sound the trumpets in the Apocalypse. He preached as though he knew that some of his congregation would never hear another sermon; hence, he never left an audience ignorant or doubtful about the way of salvation. His sermons were, for the most part, *exegetical*, always short, and occasionally really powerful. He never attempted to make the least display. He endeavored to give every one present, a "word in season."

In his mode of sermonizing, like everything else, Mr. Bourne was peculiar. He was once asked, how long it took him to make a sermon? "A minute and a half," was the prompt reply: "I wish I could make a sermon as fast." "I dare say you do," responded the venerable man. "Give me a text, now; any one you like." Accordingly, Amos iv:12, was selected,—"Prepare to meet thy God." He proceeded. "Dr. A. Clarke says, that this does not

mean, "prepare to meet your God in death and judgment," as most people think it does, but, "prepare to meet your God" in battle. The Jews had got to be very proud and haughty, and thinking they were a match for Jehovah, they hurled defiance at Him, and so God gave them a challenge to meet Him. We can tell the people this, you know; it will do them no harm, and then we will take it in the old and more useful way. Now, we shall *first* notice man's original state in Paradise. He was prepared then to meet his God, and he did meet Him; for they held communion together amid the trees in the garden. (There is plenty of room here for profitable remark.) Notice, *next*, man's fall in Adam. This altogether unprepared him to meet his God; in proof of which, he hid himself from the face of God—so guilty and ashamed was he. And we have all sinned and come short of the glory of God. (Here, again, is a fine field for remark.) Notice, *thirdly*, man's redemption by Christ Jesus. This gives the privilege of preparing to meet his God; yea, it is the very reason why he can prepare. It was necessary that Christ should suffer, and rise from the dead the third day, that repentance and remission of sins should be preached to men in his name. (Plenty of sea-room here.) Notice, *fourthly*, inward and outward holiness, and the witness of the Spirit. When a man has got these blessings, by repentance towards God, and faith in our Lord Jesus Christ, he is prepared to meet his God; he meets Him at a throne of grace, in His word and in His house; yea He dwells in him, and sups with him, and he is ready to depart and be with Christ for ever. Notice *lastly*, the warning voice, "Prepare to meet thy God." "Except ye repent, ye shall all likewise perish." "He that believeth shall be saved, he that believeth not shall be damned." Here the good man paused, and casting a smiling look towards his friend, said, "mend that if you can."

In all his sermons, there was sure to be a good deal for the *children*. He has been styled "the prince of children's preachers." No one ever saw a congregation of children tired and weary, when Hugh Bourne was the preacher. His famous sermon on Matt. xiii:43, will never be forgotten by those of us, who have had the privilege of hearing it again and again. A friend,* to whom we are under many acknowledgements, has furnished the following copy of this celebrated sermon:—

"Now, my children, this text tells us what we shall be like i' heaven. And isn't it grand? The text says, we shall shine like t' sun; now t' sun shines miles wide at once, I reckon; and if we are to shine like that, that will be a shine. When Moses came down from t' Mount, where he had been talking with God, the children of Israel could not bear to look on his face, it shone so; and when the apostle Stephen was before his enemies, his face was as though it had been the face of an angel; so that you may see from these cases of face-shining, something of what the text means. Now, my children, you must all aim to get to that grand and happy place; and if you pray to God to bless you, and take you there for Christ Jesus' sake, *He* will bring you all up into heaven,—every one. It's no matter where you pray, if you only pray i' good matter; you can pray side of t' bed, side of t' chair, side of t' mammy; it's no matter where,—the Lord can hear all your prayers up i' heaven—every one. Now my dear children, when you get to heaven, you'll all be clothed with white robes, (you know what robes are, my children—they [are] long garments, trailing on the ground, which kings and queens wear,) and you will have a crown on your head, finer and grander than Queen Victoria's; and when your daddies and

F.* Rev. J. Simpson, author of t. v. "Prodigal Son," "Draughts from Horeb's Fountain," and several other valuable little works.

mammies see you, they'll scarcely know you. They'll say, Hey! is yon our Mary, or our Tommy? why they look as nice as nice, and as grand as grand. And there's t' tree o' life i' heaven, and nicer tasted fruit than it grows never was,—it's nicer and sweeter than sugar; and there's t' river of life, too, clear as crystal; nicer and better tasted water never was. And you'll have no sore eyes, nor aches and pains, nor sickness of any sort there—so that you must all strive to get there. When you get to heaven, my children, you will, after awhile, see this old world burning up,—burning up; and you'll say, “there goes t' old world on which we sinned so much, and suffered so much, and in which old Satan tempted us so much; but after all,” you'll say, “it served our purpose very well; for we heard of Jesus on it, got converted on it, said our prayers on it, lived to God on it, and got to heaven from off it, so we have no fault to find with it.” Now, my dear children, you mustn't miss off heaven; for if you do, you'll go to t' foul place, and that will never do,—never do; nice children like you must not go there; for old Satan's there, and foul creatures are there, and bad people, and they shriek and shriek as never was; and it's as black as black, and as ugly as ugly. You mustn't go there, my children; and you have'na any need, for the Lord is waiting to bring you all up into heaven—every one. Say your prayers, my children, look to the Lord who died for you, and rose again, and when you die, the Lord will take you to himself. I think I can say no more to you at present, my children. May God bless you all. Amen, and amen.”

Such is a fine specimen of the good old man's method of preaching to children. And we assure our readers, that we have often seen the little folks enraptured while they were listening to him. In private, all the notice he usually took of children was, to tell them to say their prayers, be good, get to heaven, and keep from the bad place.

In *Temperance* advocacy, the venerable man was like himself. Being asked if he had joined the Temperance Society, he said "no, I have not joined it, but it has joined me; for I was a teetotaler years before the society was formed." For some years he declined adopting the pledge, but being on a visit to the late R. J. Shaftoe, Esq., Bavington Hall, Northumberland, while in conversation with the lady of that gentleman, who was himself an earnest advocate of temperance, he saw it to be his duty to become a pledged member of the Temperance Society. He kept his pledge inviolate, and always ready, by precept and by example, to further the cause all in his power. Not only in public did he speak on temperance, but also in private. The writer was once with him at the house of a friend, when he was asked "if he would take a little home made wine?" "No; nor foreign made either," was the quick reply.

For some years previous to the death of Mr. Bourne, it was customary to hold a temperance meeting in connection with the sittings of every annual Conference, when he was sure to be one of the speakers, and was always listened to with deep interest. On one of these occasions, we are informed that, "his address was singular and enthusiastic. He made some telling remarks on the wines of scripture, and by his earnest appeals and sound arguments, deeply interested the meeting."

He was once in company with several persons, when some one complained "about the moralizing talk in regard to teetotalism, and said the gospel only could moralize people." Mr. B. soon entered upon his defence, and said, "When people use the expression, what do they mean, or intend by the term gospel? Do they mean the full gospel, or the gospel as set forth by certain individuals? If it be taken in the latter sense, are we sure that the gospel was

and is set forth in all its fulness, and all its efficiency? If it has been and is set forth in all its efficiency; then why are not all the people moralized? Why has anything been left for the teetotalers to do?" Again: "If we take a view of Ireland, we shall be aware, that what has been called the gospel has been in that country hundreds of years; and yet there the teetotalers have had to effect a mighty moralizing. Now if the gospel had been set forth so as to have effected that mighty moralizing, then, of course, the teetotalers would not have it to do. * * * I am quite of opinion," he further said, "that in the preaching or setting forth of the gospel, there have been, and still are, great deficiencies, otherwise the moralizings might have been greater and more extensive than they are. And one of these deficiencies may be the not paying due attention to self-denial. Jesus Christ says, 'If any man will come after me, &c.' Luke ix. 22. And as every branch of Christian temperance has in it self-denial, so the branch of Christian temperance now called teetotalism, has in it self-denial, and occasionally, great self-denial; and there being a deficiency of self-denial, not in the gospel, but in the preachings and settings forth of it, the Lord, in his divine providence, may have caused the teetotalers to be raised up to move the setters forth of the gospel, to stir them up to jealousy, and supply their lack of service in regard to the promotion of self-denial. And the Lord has put honor upon the teetotalers, in enabling them to promote extensive moralizings, and made them instrumental in turning many to righteousness."

For the above interesting outline of a conversation, we are indebted to the "LIFE" of this holy man, and we are the more glad to give it a place in these pages, as we conceive it to be a fine specimen of the mode in which he could repel an attack on the temperance movement. He

strongly denounced the use of tobacco, snuff, and drams, and all ministers who used them he usually styled, "strong drink preachers," and when the subject came in his way, he denounced their practices in no measured terms, as the following incident, detailed by the Rev. J. Simpson, will show: "A lady offered him a long pipe and tobacco, on seeing which he said, he believed 'tobacco was good for t' itch and scab i' t' sheep, but he could not tell what good it could do in burning it,' and then, with stronger emphasis, said, 'I wish you wad'na tempt our preachers to burn 'bacca.'"

The last time we had the pleasure of being associated with our sainted friend, will ever be a memorable episode in our history. He spent a week with us on the circuit where we were stationed. He spoke at *four* missionary meetings, and during each day, was engaged writing an "Essay on Temperance," founded on the objection made by an eminent clergyman, that "temperance or teetotalism was one form of Infidelity." (We believe the Rev. gentleman afterwards acknowledged himself mistaken in making such a comparison between temperance and infidelity.) Mr. B's. essay was very elaborate. He often read pieces of his MS. to us, and would not be satisfied unless we expressed an opinion respecting it. He went immediately afterwards to the Manchester Ministerial Temperance Conference, where he read his essay instead of making a speech, which produced considerable interest.

He composed a temperance sermon, also, about the same time, which was founded on *nine* texts of scripture, on which he expatiated seriatim. We greatly regret that none of his biographers have preserved a copy of this distinguished sermon, which was preached in several places in England. It contained many original thoughts, and we consider, that both the sermon and essay are worthy of permanent record.

This good man held fast his temperance principles so long as he was in the body. In his last illness, he was recommended to take some medicine in a small portion of wine, when he broke out in strong invective. "My name is Hugh Bourne, I am a teetotaler from all intoxicating drinks. No rum, no gin, no brandy for me, nor anything like it."

Few men ever equalled, and probably none, at least in modern times, ever surpassed Hugh Bourne, in self-denying labours. He would walk many miles at any time, if he could thereby accomplish any good. He would not object to walk even twenty miles when required, that he might conduct worship in a private house. When more than sixty years of age, we knew him to walk *thirty* miles in one and once when *seventy-six* years of age, he actually walked fifteen miles, and the rain was falling during the whole journey. When told that by his excessive labors in walking he was endangering his health, he would say, "foot, or no foot, I must be about my master's business."

While thus laboring for the good of others, his remuneration was small. He had not the care of a family upon him, but he had "the care of the churches." For years, his services were given gratuitously, and his salary never exceeded \$230:00 per year. And yet, such were his economical habits, that he would somehow save money to give away. All his earnings after his conversion, beyond the bare supply of his wants, were spent in doing good. While he followed his trade as a carpenter, he and his brother employed an evangelist at their own expense, without the least assistance from others, for some years. They also built more than one place of worship, and were often in straitened circumstances, arising from their contributions and liabilities for chapel trusts.

Hugh Bourne was a good man. A real philanthropist.

True, he had his failings, but these only proved that he was a man, as one of his biographers has aptly said. He lived to do good. He labored in season and out of season to promote the welfare of mankind. He was one of those, who always kept the right end in view, and sought to love God and save men. His example is worthy of emulation.

We have in our possession a letter which he wrote to a friend, only a few months before he died, which we highly prize. It is neatly written, on close ruled lines, and bears all the marks of originality. It is as follows:—

“Dear Brother,—Enclosed you receive the pamphlet you appear to want.

“In Mr. Wesley’s Journals, you will find the day of the month and day of the week given with each day’s transactions, and this shews them to be journals.

“The French word *Jour*, is the same as the English word Day.

“I have but one volume of the ‘Preacher’s Magazine,’ and this I cannot part with.

“I have not, of a considerable time, had opportunity to attend to commenting on the Gospel according to St. John.

“Yours, &c., HUGH BOURNE.

“Bemersley, near Burslem, near Anton, Staffordshire.

“Bemersley, May 1851.”

The following description of the person of our venerable friend, will give those who did not know him, a good idea of the appearance of this remarkable man: “His hair was red and stumped. His eyes were small and deeply set beneath bushy eyebrows. The cheek bones were high and prominent. The nose was large, and purpureous. The face was deeply ploughed with furrows of thought and care, and the person somewhat tall, fleshy, without corpulence and decidedly athletic. His costume, though neat and clean, was plain to coarseness, and utterly unclerical. A

blue coat and waistcoat, small-clothes of woollen cords, gaiters of kerseymere, and blue stockings, formed his ordinary suit with a nondescript hat, which, when new, might be valued at five shillings sterling."

Take him all for all, we do not expect to look upon his like again.



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REV. W. LISTER.

"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—ST. PAUL.

"His only righteousness I show,
His saving truth proclaim,
'Tis all my business here below,
To cry, 'Behold the Lamb.'"

—REV. CHARLES WESLEY.

 HE Rev. gentleman to whom we now propose to introduce our readers, has been, for many years, a leading minister in that useful denomination of Christians, known by the name of Primitive Methodists, and at the Conference of 1868, he was elected to the Presidential Chair, a position for which he is well qualified.

From the commencement of his ministry he has always been regarded as a minister of respectability, though he never ranked high in the list of those, who shine brilliantly as men of great intellectual attainments. The opportunities which he possessed in youth for gaining an education, were small. Being born in a rural village, in the county of Durham, where, we dare say, the schoolmaster—if the village could ever boast of such a functionary—would not be distinguished for profound scholarship; the consequence was, our hero entered upon the active duties of the itinerancy, without being possessed of what would be considered at the present day, in many places, essential qualifications for the high office of a Christian ambassador.

It is no reflection upon Mr. Lister, nor the denomination of which he was so lately the honored head, to say, that when he left his father's house and went out, not knowing whither he went, learning was in a great measure ignored

by some who were leading persons in the Connexion. The writer well remembers that when about a quarter of a century ago, the late J. G. Black, Esq., of Sunderland, and some other gentleman advocated the desirability of securing some literary training for those who might enter the ministry, and were even then disposed to take steps to carry their good designs into effect; they encountered so much opposition that they were necessitated to allow the scheme to remain in abeyance.

Most of the good men of that day have passed away. Honor to them. They did their work nobly. Their names should never be mentioned but with respect. They did an amount of labor, which we fear some of their sons would hardly be willing to undertake. Open air preaching has now become so respectable, that even some of the Right Reverend members of the House of Lords, have been seen in the highways, preaching the Gospel to the poor. But it was not always so. The men with whom Mr. Lister was associated at the commencement of his career, were often hooted and despised for their zealous labors in publishing the glad tidings of salvation in market places, or in fields, or any place where a congregation could be collected. Some of the fathers were afraid, that if the young ministers were to become skilled in book learning, they would become less qualified, or at least, scarcely so willing to pursue the humble course of those who had gone before them. We think that the good men were mistaken, but, now that the Primitive Methodists have got their Jubilee School in York—the city of Churches, and their Theological Institute at Sunderland, and are even talking of building another at Croydon near London; time will tell whether the fears of the fathers were groundless.

Mr. Lister, though not remarkable for literary attainments, has always held a respectable position as a preacher. He

is very shrewd, and understands well how to conduct himself so that he may not be detected dealing in other men's wares. He has confined himself chiefly to the standard works of Methodism. In his early days, he read Wesley's Sermons and Fletcher's Checks, very thoroughly. He has always kept himself well posted in passing events, so that in conversation, he can generally occupy a respectable position. His library is not large, so that those who may enter his study, would think him behind the times. But, we believe Mr. Lister's plan has usually been to dispose of his books almost as rapidly as he read them, so that when he moves, he is not cumbered with so much baggage as some of his brethren.

When in the pulpit, the subject of our sketch is sometimes very dull, and acts as though he needed something to arouse him. He will not "load his cannon to shoot a spider," nor does he love to waste his breath on the desert air. He reserves his strength. At times, however, Mr. Lister is very powerful, and makes a good impression, generally on special occasions. His sermons are usually very neat, and give evidence that they have been matured. They are always remarkable for being orderly. In some instances, we have heard him preach very long; and then, again, he would be amazingly short. At Missionary Meetings, and great gatherings, in which several ministers usually take part, he will be sure, if possible, to get himself into the least important place. Thus, he prefers his brethren to himself.

The appearance of Mr. Lister, in the pulpit, is noble and majestic. Being about the middle size, and rather stout, with a pleasant smile upon his countenance, a stranger is usually predisposed in his favor. He conducts the preliminary parts of a religious service with great gravity and decorum, such as becomes the dignity of the pulpit. His delivery is pleasant and natural. His voice is rather strong,

yet he can manage it well, so that it is often musical, and never disagreeable. By reason of the gracefulness of his delivery, his sermons and speeches are usually well received.

One who has had repeated opportunities of knowing him well, says, "that usually the structure of his sermons is textual rather than topical or expository, following, in this respect, the track of the old Puritan and early Methodist preachers; and after all, if regard be had to the most important purposes of pulpit oratory, it may be questioned whether the modern and more fashionable methods of sermonizing are really an improvement. In his preaching, Mr. Lister gives evidence of choice rather than of extensive reading. * * * * Of the heathen poets and philosophers, and even of the dramatists and principal classical writers of our own country, his acquaintance, we should judge, is limited; but he seems to have conversed freely and at large with the theological and ecclesiastical writers of our own and by-gone times, and to be intimately acquainted with the principal works of Methodist literature."

As a disciplinarian, Mr. Lister has always occupied a high position. Some years ago it was a common saying, that none could equal him for *his knowledge of rule*. The Primitive Methodist Conference, of which he is a member, is a great legislative body. Several days are often occupied, with this important branch of business. New rules, and alterations of old rules, with the recommendations for the entire repeal of other rules, will often be submitted from Circuit Quarter day Boards, until it becomes necessary for the Conference to issue a new Book of Discipline, called "Consolidated Minutes," every *five* or *six* years.

In this department of Connexional work, Mr. Lister usually takes his full share. Being well read in the rules and usages of the Connexion, he is seldom caught "napping." He will

have a rule ready to refer to as his authority for doing whatever he deems needful to be done. He may, sometimes err, and some of his brethren who, like himself, are fond of legislating, may disagree with him, but, generally he comes off victorious.

As may readily be supposed, Mr. Lister is very successful in all the administrative duties of his office. He never allows the business of his circuit to lag. He looks well after small things: the result is that, being so thoroughly systematic, he is never in a state of confusion. In this way, though being much called from home to attend special services, and transact important business matters relating to the Church, his circuits are never "run down."

The Primitive Methodist Conference is purely a representative body. Two ministers and four laymen are elected from each district, to represent their brethren in the Conference. Time was when no minister could be elected as a delegate to Conference, unless he had been successful on his circuit during the preceding year. *That* success consisted in having an increase of members, and an improvement of the finances. Mr. Lister was amongst the number, in those days, who were generally successful; the consequence was, that he was oftener a member of the "venerable assembly" than some of his brethren of equal standing in the ministry.

A similar regulation existed in respect to the publication of portraits, in the Connexional magazine. On this account Mr. Lister's profile was sooner seen in that periodical, than it otherwise would have been; but the artist made a great blunder with it. He intended, no doubt, to make the picture perfect; and, as Mr. L. usually stands very erect, the head was made to lean backward, in a most awkward position, which led a late Reverend gentleman, who was remarkable for facetiousness, to say, that "the artist forgot

to make the head of Lister, until he saw he was without one, and then he stuck it on."

Few Methodist Ministers, of our acquaintance, are more economical, and better understand how to make an honest penny, than the gentleman whom we now portray. He is always contriving means to improve his own circumstances. He knows well how to take care of the *bawbees*; hence, while he is always dressed in a neat and respectable garb, he will not spend more money on himself than is absolutely necessary. He takes great care of his clothes, and brushes and cleans them so often, that the people of his circuits used to say, he had on a new coat every time he came to see them.

Some Ministers of our acquaintance, have often been perplexed to know how to make ends meet; but we do not think that Mr. Lister has ever had any difficulties of this nature; for, while they are laying their schemes to raise a little additional income, he is executing his plans; hence, he is not of those who complain that he does not get his salary. He plans, and contrives, and schemes, and labors, until he gets all that he can claim, and is not under the necessity of holding "*a fifth quarterly meeting*," or having a farewell Tea Meeting, so that the Circuit may pay up. He has so pulled the wires all the year, that every quarter day has, for the most part, met the claims then due.

This distinguished Minister has also excelled in that important element of usefulness, *getting books into circulation* among the people of his circuits. His business qualifications have been of great service to him. When stationed on a circuit in the North of England, which comprises some important collieries, he sold hundreds of volumes. It was said, that on "the pay Saturday," there were sometimes more books sold in his house, than were sold at some of the bookstores in the City. Perhaps this was an exaggeration; though we do not doubt but that he has occasionally receiv-

ed as much profit from his book sales as he has received by his salary.

Some have spoken disparagingly of Mr. Lister for this trait of his character. We are of those, however, who think that his conduct rather merits praise than censure. He may have augmented his income; but in this there is nothing wrong; for, while he has done so, he has also been spreading knowledge, which of course would do good. Few persons to whom he sold books would have purchased them but for his recommendation; while the fact of the people having made their purchases from their Minister, is an almost certain guarantee of their being read; and, consequently, he was doing good, and receiving substantial good at the same time.

From what we have written, it can easily be inferred, that Mr. Lister has been of good service to the connexion to which he belongs. He has had his run in the best circuits of the Northern District, which is the only one in which he travelled prior to his going to London. It must here be observed, that our Primitive brethren in England have this peculiarity among others, that they always station their ministers at the District meeting, preparatory to the Conference, which may be called, the "first draft of the stations." Mr. L. has more than once been in such circuits as Newcastle, Sunderland, and Shields. He has sometimes been charged with an unwillingness to take certain circuits to which he was requested, and simply because they were not deemed of such importance as some others, for which he had a preference.

Some twenty years ago he was invited to take charge of the Primitive Methodist missions in Canada, which were very feeble; but he declined the honor (?). He has held the office of General Book Steward, for which he is well qualified; but, by the time this volume is out of the press

he will have returned to the circuit work, as no minister can hold this office longer than *five* years. The P. M. Conference is so strongly democratic that they believe in a rotation of connexional officers; hence, not only must the Book Steward, but also the Editor, and Missionary Lecturer, and we suppose also the Principal of the Theological Institution, consist of different persons every *five* years; and no matter what may be the peculiar qualifications of any occupant of office, he cannot even be re-elected. For some years past the Book Room has been productive of great good to the connexional funds; the sales in one year recently exceeded *twenty five thousand* pounds sterling.

Mr. Lister is not much known as an author. He has written a few articles for the "Christian Ambassador," the quarterly of the denomination, and also some biographical sketches which have appeared in the Connexional Magazine. The best of the latter that we have seen is a sketch of his friend, the Rev. John Potty, who was a bright star in the Primitive Methodist hemisphere, and whose name and influence will not soon be forgotten.

We make a few selections from a paper that Mr. Lister wrote on the P. M. Pastorate, as a specimen of his style of writing. "As the capacities and religious attainments of our members differ widely, the proper method of presenting the truth before them is exceedingly important. It is easy to deal out truth, so that there can be no room for complaint as to soundness of doctrine, or deficiency of matter; but, it requires close attention to the state of our flocks, to communicate truth in such variety as to be adapted to all; yet, as stewards of our Lord's goods, it devolves on us to give to each of his servants a portion of meat in due season. There are in our churches *babes*, who need milk, the first principles, the simple elements of doctrine, as being suitable to their state. There are *young men*, those of riper age, who

have overcome the wicked one: these want strong meat, the whole range of Christian truth, the heights and depths of the things of God, as being suited to their knowledge and experience. There are the *aged*, the fathers in Christ, ripening for the garner of God; these need a portion according to their standing in the Church of Christ. There are the *tempted* and *sorrowful*, who need to be shown that the man is happy whom the Lord correcteth, and who need the balm of consolation derived from the promise: "Comfort ye, comfort ye, my people, saith your God." Thus we seek the spiritual profit of our flocks, by communicating to them the plain, healthy, suitable truths of christianity. And, in order to perform our work successfully, to lead forward our people to mature christian holiness, and a meetness for the skies, we must earnestly study the holy scriptures, cultivate a humble spirit, ask for divine direction, keep the abiding witness of our acceptance with God, and cry to be clothed with power from on high."

Again, when speaking on the enforcement of discipline the author says: "Let us study to rule well; mis-rule, in some cases, is as bad as neglect of discipline. It is possible, by an overbearing manner, and a wish to gratify our own humor, to work more mischief than real benefit amongst our flocks. The "elders" are not to act as "lords" over God's heritage; but rather to let the importance of their office be felt and acknowledged in its beneficial results, than in ostentatious display and authoritative airs. While on the one hand we are to guard against giving up *all* government to other officers, on the other we must be careful not to aim at that dominion and pompous pretension which the New Testament does not authorize; such procedure, in either case, is alien from the letter of christianity and the spirit of our office. Let us aim at shepherding, in this particular, in the fear of God. The church belongs to

Christ, and the pastoral rule exercised in it ought to be in subordination to him, in accordance with his revealed will, and with reference to his glory. His eye is on us in every official act, and to him we are accountable. Partiality must never be allowed to interfere, when duty is clear. Standing on the word of truth, we must, with strict fidelity, firmness, and gentleness, try to keep every person at his proper work, and everything in its proper place, seeking the spiritual welfare of our people, and content to be fellow-helpers of their joy."

Mr. Lister was always remarkable for his temperate habits. He is never seen with a pipe in his mouth. No sister ever has occasion to complain that her curtains and carpets were stained with the fumes of tobacco, when he is her guest. He has for many years been identified with the Temperance cause, but has not done much in the way of public advocacy, except occasionally occupying the chair at public meetings. He has been heard to say, that he did not like to become a speaker at public temperance meetings, lest he should be too often called upon to do so. During the year of his Presidency, the National Temperance League arranged for a public meeting to be held in Exeter Hall, which was to be addressed by the Presidents of the Wesleyan, the Methodist Free Church, and the Primitive Methodist Conference; but the Rev. W. Lister, President of the last named Conference, was not forthcoming.—He had "taken ill very suddenly, and begged to be excused. Some men's illnesses are usually very "sudden;" but, happily, they are not usually protracted.

There is one important feature by which the Rev. Wm. Lister has always been characterized, and which we must not omit, viz., *his power in prayer*. We have seldom known any minister whose prayers were more powerful. We have seen large congregations well nigh overwhelmed

while he was conducting the devotional exercises. His skill, too, in conducting a revival meeting is great. The writer has often admired him on such occasions, and thought his example worthy of imitation. In years long since gone by, when we had the pleasure of his acquaintance, he spent much time in private. The lives of Bramwell, Fletcher, Stoner, Smith, and others of the same class, were his favorites.

The esteemed minister, to whom we have now introduced our readers, is about 65 years of age. He has been forty years in the ministry, and has seldom been laid aside by affliction. He is, we believe, still vigorous and hearty, and does not need the use of glasses. He can preach with ease in some of the theatres in London, which are used for special services for the working classes, and which are sometimes filled with 2,000 or 3,000 persons, all of whom can hear him without difficulty.

We confess great attachment to the subject of our present sketch. We have spent many happy seasons with him and his excellent family, and we pray that our friendship may be perpetuated in the better world, to which we are sure, when he reads what we have now written, he will respond with a hearty Amen.

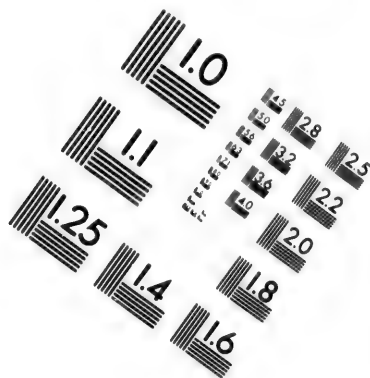
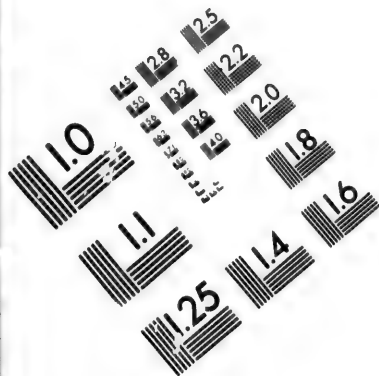
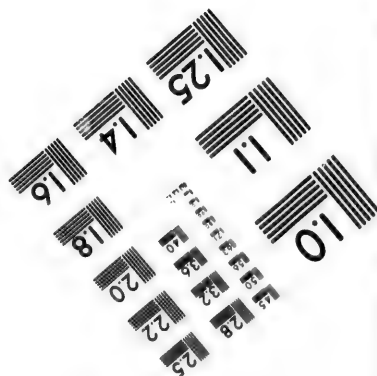
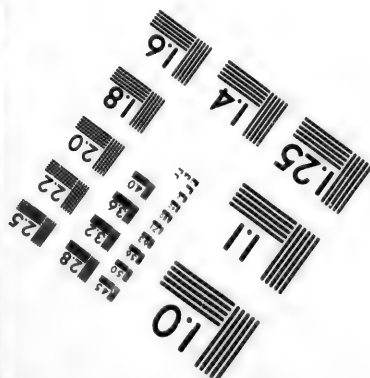
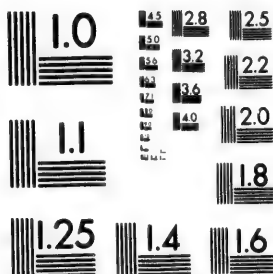


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REV. GEORGE LAMB.

"Now mellowing for rest and home, always earnest, eloquent, and useful, known to multitudes of Temperance people, and advocates of early closing.—T. CHURCH.

"A workman that needeth not to be ashamed."

LL lovers of literature are more or less familiar with the name of Lamb. Who has not heard of the amiable, gentle, meek, gifted, poetical, Charles Lamb? And what reader of the gems which he produced has not wept as he remembered, that the distinguished author, whose thrilling verses have captured so many hearts, was a poor inebriate? Any person who can read his "confessions," without shedding a tear, must be possessed of a stoical nature. He says: "I have been drinking egg-hot and smoking bronokoo; my eyes and brain are heavy and asleep, but my heart is awake; and if words came as ready as ideas, and ideas as feelings, I could say ten hundred kind things. I am writing at random, and half tipsy, what you may not equally understand, as you will be sober when you read it; but my *sober* and my *half tipsy* hours you are alike a sharer in."

At another time, speaking of his attempts at reformation, he says: "If I should have formed the diabolical resolution of not admitting any spirituous liquors into my house, will you be my guest on such shameworthy terms? Is life, with such limitations, worth trying? The truth is, that my liquors bring a nest of friendly harpies about my house, who consume me. This is a pitiful tale to be read at St Gothard; but it is just now nearest my heart. He is a ruined man. He is hiding himself from his creditors, and

has sent his wife and children into the country:—my other drunken companion, (that has been,) is turned Editor —. As for news, ——— is coming to town on Monday, (if no kind angel intervene,) to surrender himself to prison. He hopes to get the rules of the fleet. On the same day, F. my other quondam co-friend and drinker, will go to Newgate, and his wife and four children, I suppose, to the parish." Once more: "Did you ever have an obstinate cold, a six or seven weeks unintermitting chill and suspension of hope, fear, conscience, and everything? Yet, do I try all I can to cure it. I try wine and spirits, and smoking and snuff, in unsparing quantities, but they all seem to make me WORSE INSTEAD OF BETTER."

We beg pardon of our genial, *lamb* like friend, for giving him such an introduction, and assure him, that though we have thus placed him in such an association, we have not the least design to even insinuate, that he has ever been found in such convivial circles as the preceding extracts would imply. We know him too well, and esteem him too highly, to cast such a stain upon his fair reputation, even by implication. Still, what is there in a name? More than one or two of our personal friends have been the subjects of somewhat painful reflections, simply because they happened to be of the same name as some who have become distinguished for matters, over which it were better to cast the mantle of oblivion.

For nearly forty years, the Rev. G. Lamb has been a Primitive Methodist Minister in connection with the English Conference, and during that time he has not only been a man of blameless reputation, but has also been one of the most diligent members of that body. He has occupied some of the most important positions. He was stationed eleven or twelve years in the Metropolis, has spent nearly as long a period in Hull, and is to be the successor of the

Rev. W. Lister, in the office of Book Steward, so that [it may readily be seen, that he is a man of no mean celebrity.

And yet, what is there peculiar about him, that makes him so amazingly popular? Probably, some of his brethren are more distinguished for their knowledge and general attainments. His voice is far from pleasant. It is sometimes even rough and husky. His delivery is by no means captivating; and yet, despite of the lack of what some conceive to be requisites for a popular orator, he is amazingly popular, not only with his own people, but also amongst those of many other churches. At the time of Conference, he is invariably selected as one who must supply the pulpits of other denominations; and the announcement of his name, in any of the large towns of Lincolnshire and Yorkshire, especially, is the signal for crowded places of worship; hence, it is no marvel that trustees of churches, who are often burdened with heavy liabilities, Sabbath School treasurers, who always want funds, or missionary societies, whose exchequers are almost invariably empty, should call in the aid of friend Lamb, as he always succeeds as well, or better than anybody else.— His services are constantly in demand; so much so that it requires all the docility of his *Lamb* like spirit to calm the perturbations of the leading men of his own circuit, who often complain, not always without cause, that they are deprived of the privilege of hearing their own minister; and no matter who may cater to the spiritual appetite of his people, they are not satisfied, because they want the dainty, tender, delicate Lamb.

And yet, we recur to the question, why all this ado? wherein lies the secret of the Rev. George Lamb's great popularity? It is in one word, *earnestness*. He speaks what he knows. When you listen to him, you feel certain that the minister before you does not talk at random. He has

carefully revolved the subject in his mind, until it has become familiar to him, and he is not afraid of delivering the result of his meditations, unto the people. He aims at making an impression for good. There may not be so much tinselled drapery, but there is sound sense, delivered in good, saxon language. Every one understands the preacher, and by the keen eye and penetrating look, which he assumes when fairly under way, he takes your heart completely captive, whilst the big gushing tears will stream down his cheeks; and it is more than probable, that before you are aware, your own face will have become bedewed, and your soul trembling with emotion. This is what carries his vast auditories away as by magic, and begets in many a sinner a determination, to "flee from the wrath to come." Like some others of his brethren, he has been accused of *plagiarism*; but, probably, he designs not to forget what he reads; and, as "great men think alike," this is perhaps the principal reason why some of his sermons bear a resemblance to those of certain popular ministers, whose *style* resembles his own.

As a platform speaker, and conference debater, Mr Lamb occupies a distinguished position. The conference of which he is a member, being a delegated body, only some of its ministers are privileged to take part in its deliberations. Out of more than 800 ministers, not 50 are annually sent to represent the rest. Some have been twenty years in the ministry before they could be eligible to sit in convocation with their fathers and brethren. Anomalous state of things truly. No wonder that many attempts have been made, though without success, to remedy this seeming incongruity.

Among those who have thus labored, George Lamb has always been conspicuous. On more than one occasion, he has occupied the floor of conference for hours together, advocating what he conceived to be, "the rights of the clergy."

It has been the good fortune of our friend, to be stationed in such places, and to be favoured with such an amount of success, that year after year he would receive the suffrages of his brethren, and thereby be privileged to sit among "the fathers;" and being a ready speaker, and having a fearless spirit, he is often to be seen taking part in discussing the various subjects which claim the attention of the venerable assembly. On such occasions, he will sometimes hit hard; but his spirit is so genial, that but few can be offended, even though they should, in some instances, be necessitated to wither under his lashes.

We are not aware that Mr. Lamb has ever appeared in the character of an author, except in one instance, and that was a funeral sermon, for the great and good Wm. Clowes, one of the most successful Methodist preachers of modern times. Being, for the most part, a narrative of the chief events of that devoted man's life, we cannot select many quotations, as illustrative of his ability as an author. Take, however, the following, on "*moral greatness*:"

"Moral greatness is the only greatness that is worthy of that name, and will endure when the tinselled glory of the warrior has forever faded. It has not yet attained the position in the public mind, so as to excite the attention of those who are only attracted by the things of earth; yet, to tens of thousands, in this country, and to many in our distant colonies, the name of Mr. Clowes is dear, and will be a household word in their families in succeeding generations."

Speaking of the *faith*, by which Mr. Clowes was characterized, the author says: "He received the word of God with a most child-like confidence.. When he wanted a particular blessing, his course was diligently to examine the Scriptures; and if he found that God had promised it, he took the promise as a man would take a check to the bank, and laid it before the mercy seat in earnest, wrestling be-

lieving prayer, assured that God could not deny himself, but that what He had promised He would certainly perform. It was in this way that he went to God, through Christ, for entire holiness of heart, and obtained it, and lived in its blessed enjoyment to the end of his life. This humble faith in God was strikingly manifested in his prayers; he no sooner opened his lips in prayer than he seemed in lowly adoration, in the very presence chamber of the Deity; and such an influence rested upon the hearts of his fellow-worshippers, as caused the devout to feel at the gate of heaven, melted and humbled before the Lord; while in the great congregation, a mysterious power, during his prayer, often tore the veil from the hearts of sinners, and made them more like the leaves of the forest, when shaken by the wind."

We are of opinion, that it is a pity, that one who can write so well should write so little. But, we must inform our readers something respecting Mr. Lamb's connection with the temperance movement. It is not a little remarkable, that our friend is, we believe, a native of Preston, Lancashire, where *seven* earnest men first signed the total abstinence pledge, in the year 1832, and from that time to the present the agents of abstinence have laboured so zealously, that its adherents are to be found in every part of the civilized world.

Mr. Lamb became identified with temperance at the early period of his ministry. He was one of the members of the ministerial conference in Manchester, before alluded to in these pages; and in seconding the motion for adopting the address to ministers, written by the Rev. J. Burns, D. D., he said: "I consider that the great office of the Christian Ministry is to save souls from death,—to endeavor to prepare immortal spirits for the kingdom of bliss; and I see that intoxicating drinks are producing an effect most hos-

tile in reference to immortal, never-dying souls. I see that vast numbers of individuals, who are members of our churches, are sinking into the most lamentable spiritual condition, and I believe are in the broad way to everlasting destruction. I believe that great numbers of our congregations, who are still continuing to use intoxicating drinks, if they could be induced to renounce them, would soon be savingly converted to the gospel of Christ. As a minister of that gospel, I consider it my duty to make use of every effort that is calculated to promote the spiritual and temporal welfare of the people of my charge; and in that capacity I possess some influence with the people among whom I labor; and I therefore stand forward to give the influence of my example as a pledged and practical advocate of the cause of total abstinence. I have been a pledged and practical abstainer for the space of twelve years. I remember that when I became a teetotaler, I was the first in that part of the country, where I then labored. I was induced to become one from seeing the good that had resulted from the advocacy of the cause in the manufacturing districts.—I came to Halifax, where I had before labored, and there found a number of persons who were drunkards when I left, and who were now members of christian societies. They had been reclaimed from the depths of drunkenness by means of abstinence, and had found their way to the house of God. I afterwards went to Burnley, and found again, that a number who had been drunkards, had become total abstainers. I was led from these instances to reason in this way: now I profess to love God and my fellow men, and I see here a cause that has been of service to the temporal and spiritual interests of my fellow creatures. It is my duty, as a lover of man, to abstain from the use of that which is producing so much evil. I went back. I was then employed as a home missionary. I had twenty miles

to walk, three times to preach, to conduct a prayer meeting, and a number of miles to walk home after the service. At that time the benefits of teetotalism were not known as they now are; but, however, I considered I would try it for a month. Before the month expired there was an individual expelled from the society for the crimes he had committed. He was on the point of being sold up, being unable, from his intemperate habits, to pay his rent. He was induced to become an abstainer, and I afterwards saw him at the house of God. Another, who had lost his employment, and spent £200, became an abstainer, and he is to this day a steady man. A third had gone into eternity. Now before the end of the month these things took place. I found at the end of the month I was as well without intoxicating drinks as with them; and from that time, I have advocated the cause, and have great pleasure in seconding the resolution. I do hope the influence of this Conference, and the excellent addresses given, will be the means of producing a powerful effect for the benefit of our land."

The above we conceive to be a fair specimen of the mode of our friend's advocacy. Always earnest, powerful and practical. He usually relates some stirring facts which have come under his own observation, and from these he urges the great duty of abstinence from all that can intoxicate. We once heard him deliver a pithy address at an open-air temperance meeting, at Doncaster, which was listened to by many hundreds of persons who were present. He was more than usually happy on that occasion, and some of his anecdotes were not a little amusing. It was just the kind of an address for a promiscuous assembly in the open air. There were several speakers on the occasion, but we do not know but that, with the exception of Rev. W. Antliff, Mr Lamb received the most marked attention, and concluded amidst the most deafening applause.

We have intimated that Mr. Lamb is very popular as a platform speaker. At Missionary meetings, as at Temperance gatherings, he invariably relates some stirring facts which are well calculated to interest at least the majority of his audience. At the annual meeting of the Primitive Methodist Missionary Society, which for some years past has been held in the Metropolitan Tabernacle, several Primitive celebrities necessarily take part in the proceedings, which are usually very enthusiastic.

The Rev. gentleman who is now the subject of our remarks was present at the great gathering of 1861, and is reported to have made a very effective speech, during which he said: "Very different is my position on the present occasion to what it has frequently been. I certainly was never so highly exalted before! I have preached the Gospel of Jesus Christ upon village greens, in the market places and in the fields, in the streets and in the lanes, in the highways and in the bye-ways; but I never had an opportunity of lifting up my voice in a place like this. I am very glad, Mr Chairman, that such is the state of things at the present day, and that there is such a deep interest felt in the extension of the cause of the Divine Redeemer. We may bless God that we live in an age when so many efforts are put forth by the different sections of the Church of Christ for the purpose of bringing sinners to a knowledge of Divine truth, both at home and abroad. It was thought a few years ago, when the missionary feeling took hold upon the Church, that it was like a land-flood that would soon pass away, and that men would find bye-and-by there would be no interest felt in the cause of missions. The persons who thought thus remind me of the man who, as he walked, came to the bank of a great river, the waters of which were rolling swiftly on; and he thought they were going so fast that he had only to wait a little and presently the bed of the

river would be dry. So he sat down and waited until his patience was exhausted, and he found that if he would cross to the other side of that river he must find some other means. And, Sir, those persons who thought that the interest in missions would soon pass away were as much mistaken as that man. They did not know the fountain from whence those rivers of life flowed. And we rejoice that instead of diminishing they are deepening and widening. The waters of the river of life are spreading onward and onward, and will extend, we believe, over all the islands and continents of this world."

Quoting the well-known poetical line,

"England! with all thy faults, I love thee still,"

the speaker said: "The best proof we can give of our love to our country is to endeavor to improve it in a spiritual point of view. You believe that the gospel is the great regenerator of society, and you know, Sir, that law has been tried; but it has been found ineffectual. We have known many upon whom the law has been tried, but they could evade it, or bear the punishment it inflicted, and it produced no moral or spiritual change within them; but the gospel of the Divine Redeemer has wrought that which the law and all the powers of the law were never able to effect. There was an individual who had been a burglar; his name was Hall; he was a thief, and had been trained up by his father to steal for his livelihood. He had been engaged, with a number of others, upon an occasion, in a serious burglary. He had robbed an old gentleman, and also shamefully mal-treated him. A reward was offered for their apprehension, and a description of him and his companions given. They were arrested, and as they lay in gaol, the turnkey one day said to Hall: 'I believe some of your companions are going to turn evidence against you, and if so you will be sure to swing.' However, he turned evidence

against them, and his companions were sentenced to various terms of imprisonment, and some indeed were transported. As for him, he came out of the prison no better than before he went in. One day a Primitive Methodist preacher found his way to the place where Hall lived. He began operations where we generally commence—in the open air. And while he preached the glad tidings of Divine mercy, that man was convinced of his state as a sinner, and from that hour was a changed character. He became a local preacher, a useful man, and died some years ago in the enjoyment of the blessings of God's salvation."

In the same speech, Mr. Lamb said: "We do not care how the fortresses of the devil are entered, if only they be entered. Whether we take possession by main force, or whether we enter by stratagem, it is no matter only we gain admittance. There was a certain place where the preachers were driven from the ground by stones and brick-bats, and they felt obliged to give up the place. There was, however, one brother who had never been, and he said: 'I should like to go before it is given up.' They said it was no use—all the preachers had tried it, and it was no use of him trying. He said, 'I intend to try, depend upon it I'll go and I'll preach too.' They thought he talked very imprudently, and used bolder language than a good man ought to employ. But, instead of going on the Sunday he went on the Saturday afternoon. It was in summer, and he knew there would be scarcely anybody at home but the women and the children. He was a philosopher, was that man. He went and sat down upon the village green, and began to read his Bible. By-and-bye the children came, and they looked at this gentleman, who was dressed in black, and who sat on the village green. They came a little nearer, and yet a little nearer. Curiosity was now excited. He said: 'I have got a nice little book with a picture in it;'

and a little fellow came and took one. He had got a book for every little boy and girl. They ran home and said, 'what a nice gentleman there was there!' and you know that kindness to children is the way to the mother's heart. At any rate the mothers went to see. They drew near, and some of them with children in their arms, and others leading children by the hand. They looked at the man, and he said: 'I have a nice little book for you.' He had got a little book for every mother, as well as for every child. When he had given them each a little book, he said: 'I should like to read a chapter in the Bible to you.' They said they should be glad to hear him. 'I should like to explain the hard places.' 'We should be glad to hear you do so.' When the reading was done, he said: 'I should like to preach.' Oh, they would be glad to hear him. He preached a short sermon without any interruption; tears flowed, and they were evidently deeply interested. 'Now,' said he, 'I should like to stay longer, but cannot now—I should like to come to-morrow.' They said, 'Oh! do come; we shall be so glad.' 'Aye,' he said, 'but I am afraid if I come the men will use me as my brethren have been used, and I shall be stoned.' 'Oh!' said the women, 'come—we will take care of you; nobody shall hurt you.' From that day, the wives having their husbands (as many ladies like) in a state of good subjection, opposition ceased—a number of the people were soon converted, and a house of God was built. Look at that! If we have only the women and children on our side, we have secured the best part of human nature, and are sure to succeed, with the divine blessing, in our efforts to improve the moral and spiritual condition of the world."

We can readily believe what the reporter states, that the above speech produced great excitement, as it was delivered in the Rev. gentleman's usually forcible manner.

Our gentle friend has now become somewhat mellow with

age; but though his natural force does not seem to be much abated, he must be ripening for home. The wear and tear of such a life as he has lived must necessarily have impaired his physical energies; but his temperate habits and genial spirit cause his robust constitution always to present a healthy appearance. He has seldom been laid aside by reason of personal indisposition, and he bids fair to live to a good old age. He is probably about five feet seven inches in height, firmly built, rather stout, and walks with an upright gait. His appearance is always prepossessing, and in the social circle he is full of innocent pleasantrv.

He is a man sterling integrity, hates everything low and mean, and is a noble specimen of sanctified humanity. There are few men in the circle of our acquaintance for whom we have a greater liking than for the Rev. George Lamb. He is little aware of the liberty we have taken with his name, and should he read these lines, he will no doubt remember our meeting at Hull in 1853, and our last interview at London in 1853. May we spend a happy eternity in the better world, to which we are sure our friend will respond a hearty amen.

REV. NEWMAN HALL, LL.B.

"Would I describe a Preacher such as Paul,
Were he on earth, would hear, and own,
Paul should direct me,
I would express him simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself; as conscious of his awful charge,
And anxious, mainly, that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

"A good Minister of Jesus Christ."

 HE eminent Minister with whom we now design making our readers acquainted, is well known on both sides of the Atlantic. His visit to the United States in 1867 will long be remembered by the thousands who had the opportunity of hearing him and forming his acquaintance. He had long been esteemed for the noble part he took in defending Northern rights against the accusations of those who had espoused the cause of the South. When Henry Ward Beecher delivered his eloquent oration in Exeter Hall, on "the American crisis," in 1863, Newman Hall sat by his side, giving proof that he was not afraid to be in the company of one against whom some rather hard things had been said, not the least of which was "his hatred to England," but which the Pastor of Plymouth Church proved to be a base calumny.

Mr. Hall is a minister of the Congregationalist Church, and was Chairman of the "Congregational Union" in 1866. We are not aware that he has been pastor of more than two churches for the space of *thirty* years. When we first became acquainted with his name, he was laboring in Hull,

where he endeared himself to thousands in that famous seaport by his zealous labors in every benevolent enterprize. He was then, though but a young man, one of the most popular ministers in the east riding of Yorkshire, and was accustomed to spend a few weeks in the summer season at Harrogate, a well-known resort for invalids and pleasure-takers of all descriptions. Here he occupied the Congregational Church *two or three* Sabbaths, and was often called to visit neighboring towns, either to preach or lecture.

On one of these occasions we had the pleasure of hearing him preach in the pulpit of our friend, Rev. J. Croft, Ripon. His text was Luke xv:10. The description of the sinner repenting was briefly but touchingly described, at the close of which the preacher looked round upon the vast audience, and said: "That is the first division of my subject, and before I proceed further, I want to know how many of you have repented;" and then he paused, as though waiting for a reply. There was a most death-like stillness. He then went on to describe the interest which angels take in the repenting of the sinner. This was done in a most graphic manner, until it seemed as though we could hear the strains of angelic music, as the news went up to heaven from the assembled congregations of earth, from the beds of affliction, from the prisoner's cell, or from the shipwrecked mariner—"Behold he prayeth."

The preacher said: "Ministers might not always know when penitential tears were shed, Saints might not visit the lonely garret and point the poor prodigal to Jesus; but angels were there. Every sob and every groan is carefully noted, and if not known on earth, they are all known in heaven." This sermon was a theme of conversation among the worshippers on that occasion, for a considerable time afterwards.

On the resignation of the late Rev. J. Sherman, who was

for many years the distinguished successor of the immortal Rowland Hill, the founder of Surrey Chapel, London, there was great anxiety felt as to who should be the pastor of that far-famed place of worship; the choice at length seemed to be almost unanimous in favor of our friend, the Rev. Newman Hall.

By the way, in common conversation, if the name of this excellent minister is mentioned, you seldom ever hear him called anything else than NEWMAN HALL. We hardly know how to account for this, except to make a distinction of persons in the clerical ranks who bear the name of Hall, of which there have been some rather noted personages. There was Bishop Hall, then Robert Hall, and now we have Samuel Romilly Hall, and Hall, a cognomen, we presume, that will never die. Though he has been made Dr. Hall by one of our seats of learning, a piece of work, by the way, which our American cousins, with their usual gallantry, often perform when English clergymen pay them even a transient visit; still, we presume that the Pastor of Surrey Chapel will long be known as Newman Hall, rather than as Dr. Hall.

But the title, though we do not question its propriety in this case at least, will not, we think, add any additional lustre to the man whom it is thus intended to honor, or tend in the least to increase his popularity, particularly with the laboring community, in whose welfare he takes a deep interest, and for whose elevation he most zealously labors. The community at large have been so long accustomed to say NEWMAN HALL that however many letters of the alphabet may be appended to his name, they will doubtless still use the old familiar name.

At length Mr. Hall removed to London, and began his metropolitan career in the Chapel where some of the most eminent ministers of England have held forth the word of

life. Surrey Chapel is in the midst of a dense population, close to one of the most frequented thoroughfares of that great city. At any hour of the day and night, hundreds may be seen passing to and fro over the famous Blackfriars Bridge.

The fame by which this distinguished minister was known in Hull has not declined, but rather increased; and though his removal to London brought him into a sphere of labor sufficient to tax all his energies, yet, by his diligence and plodding industry, assisted by the hearty co-operation of a class of zealous laborers in the shape of missionaries, deacons, Sunday school teachers, tract distributors, &c., he not only manages to keep all the wheels of the machinery of Surrey Chapel in constant motion, but he can also find time for excursions into the country, and rambles on the continent. He also takes part at various public meetings in and around London, not directly connected with his own chapel.

Mr. Hall has ever been laborious in preaching the gospel, both "in season and out of season." He is not particular about what some call "consecrated places"; but, like his Divine Master, will stand in the street, or go into a field, or occupy a place by the sea-side, and talk to people about the way of salvation. He distinguished himself for this kind of labor in Hull, and since his removal to London he has not in the least abated the practice. Indeed, very soon after his removal to that "modern Babylon," his name was found in the police reports, for having obstructed the thoroughfare while preaching at the Duke of York's monument, but this only tended to increase his notoriety, and drew further attention to him as a minister of the gospel. Sometimes, in the summer season, after having preached twice on the Sabbath in his own place of worship, and attended other meetings of a more private character, he will take his stand in Blackfriars, and preach again to listening hun-

dreds, many of whom, perhaps, but for this extra labor would not hear a sermon, for there are tens of thousands in London who never cross the threshold of a house of prayer.

The pastor of Surrey Chapel was among the first to espouse the idea of Edward Miall, Esq., author of "British Churches," respecting the propriety of holding religious services in theatres and public halls, on Sabbath days, with a view to attract those who stately neglect all places of worship. At first, the idea was treated with disdain, but now every winter season the various theatres of London are occupied on Sabbaths by some of the most popular ministers of the day, all of whom seem to make it their chief study to place before their motley audiences the leading doctrines of Christianity, in the most earnest manner possible. Mr. Hall is one of the preachers who is thus engaged every year, and as the result of the whole for one season, we copy from a leading journal the following particulars:

"Last Sunday evening (Sept. 5, 1863) several of the London theatres were opened for religious services. At Sadler's Wells there was an overwhelming congregation, the service being conducted by the Rev. Joshua Kirkman, M. A., of Queen's College, Cambridge, incumbent of St. John's Episcopal Chapel, Hampstead. At the Pavilion theatre, White-chapel-road, the service was conducted by the Rev. Henry Haslam, M. A., rector of New Buckenham, near Norwich. At the Marylebone theatre there were present as many people as the place would hold, the service being conducted by the Rev. J. Clifford, M. A., minister of the Baptist Chapel, Praed-street, Paddington. At the Standard theatre, Shore-ditch, which was very full, the service was conducted by the Rev. J. Beazley, Minister of the Congregational Church, Blackheath. The Surrey theatre was filled in every part, and the service was conducted by the Rev. J. H. Hutchman, minister of the Congregational Church, Peckham-rye. At

the Britannia theatre, Hoxton, the service was conducted by the Rev. A. M'Ausland. All the services were very heartily rendered, and the people who assembled were almost entirely of the working classes. There were two special services at St. James's Hall, that in the morning being conducted by the Rev. James Fleming, Congregational minister of Kentish Town, and that in the afternoon by the Rev. Luke Tyerman, a minister of the Wesleyan Methodist Church. The last series of theatre services consisted of 115, attended by about 161,800 persons, making in all, from the commencement of the effort to bring the poor to theatres on Sunday evenings, 559 services, attended by 865,100 persons. These have been exclusive of the services at St. James's Hall, which are promoted by other persons."

Happily the Episcopal Church, headed by the Bishop of London, is also actively engaged in the same benevolent movement, and Westminster Abbey, St. Paul's Cathedral, St. James' Hall, and even Exeter Hall, have all in their turn become places of worship for the working classes, to whom clergymen preach the unsearchable riches of Christ, as though for the time being they were resolved to outvie their dissenting brethren in works of faith and labors of love.

The gentleman with whom we are now engaged has however gone beyond all his ministerial brethren in his efforts for the laboring classes, for he has even opened his chapel on Monday evenings, for meetings which may not be considered strictly religious. This movement, by reason of its irregularity, was looked upon with some degree of suspicion by some grand divines who do not like the idea of anything secular being transacted in our churches. A meeting was held in London, at which Mr. Hall gave an account of the manner in which such meetings were held in Surrey Chapel. He said: "Lectures on secular subjects were given there. The lectures commenced in October or November, and

continue till April. They were delivered every Monday night. The doors of the chapel were opened at eight. From a quarter to half-past eight the organ and choir performed sacred music. At half-past eight he (Mr. Newman Hall) offered a short prayer, not exceeding three or four minutes, concluding with the Lord's Prayer, in which the people joined. Then came a short address from the Chairman on some public question, or a poetical reading; and this was followed by the lecture of the evening—on some historical, scientific, sanitary or literary subject. At ten o'clock the proceedings terminated by the Doxology. The chapel had almost always been well filled, sometimes crowded, by an audience of the very class desired, and who uniformly manifested a great interest, and behaved with thorough decorum. The results had been these—innocent recreation and useful instruction afforded each evening to nearly two thousand persons, who might otherwise have been at the public-house. The gospel had been constantly interwoven with or suggested by the theme. The prejudice against churches and parsons had been removed from many, who, after years of absence from worship, were surprised to find themselves comfortably inside a church, and to discover that persons could talk about something else than theology. Many had thus, in the speaker's knowledge, become regular churchgoers in different parts of London, and some had become members of churches, the first step to their conversion being the secular lecture. Some might think such meetings a desecration to a church. But was the place more desecrated by such a beneficial employment of it than by being shut up empty in dark and cold? Some pew-holders might complain of poor and dirty people occupying their seats. His reply was this—suppose a crowd of the same classes could be gathered in the church to hear the Gospel of Christ, what seat-holder would venture to object?

Mr. Hall, in conclusion, spoke of the importance of caring for the recreation of the people, and not leaving it to be provided for only by those who for profit pander to the lowest tastes. If it was a Christian's duty to feed the hungry and clothe the naked, was it not a duty to do something to amuse the mind? for if hunger and thirst were natural, so was the desire for recreation. At present, while the richer classes had abundant resources for amusement, the working people had scarcely any other resources than the public houses.

During the excitement in England relative to the American war, Mr. Hall, at one of his Monday evening meetings, delivered a lecture on the subject, of which the *Watchman* thus spoke: "The Rev. gentleman showed that the triumph of the South would be the perpetuation of slavery, and its indefinite extension west of the Mississippi, while that of the North would bring universal freedom to white and black. He concluded: 'Let us then pray for peace—not a peace which, based on wrong, would last only long enough to enable both parties to equip themselves for the renewal of the strife on a still deadlier scale, but a peace which, being righteous, shall be permanent too. Let us hope that a brighter day will soon dawn, when America, really united and free, because united in the maintenance of freedom for all, shall again take her place in the front ranks of progress, and when, all mean rivalries buried, that country and this shall only vie with each other, which shall best promote the glory of the universal Father, in developing His gifts, and diffusing light, liberty, and happiness throughout the world.'"

In respect to pulpit preparation, the subject of our present sketch ranks high. He is remarkable for laying hold of passing events, and either preaches upon them entire, or uses them as illustrations of certain portions of his discourse,

In a sermon, which was published, on "perseverence and prayer," the various phases of the battle of Inkerman were presented in a very impressive manner, which produced, we are told, a powerful impression on the minds of the vast audience to whom it was preached.

His fast-day sermon, which was preached March 21, 1855, at the time of the Crimean war, when he took for his text, "Is it such a fast that I have chosen? (Isaiah 58:5), is a fine specimen of pulpit composition—chaste, impressive, and yet simple and easily comprehended. There is no attempt at display. The sole aim of the preacher is evidently to do good. And yet there is no shrinking from the truth; no fear of giving offence by speaking too plainly on sins which are exceedingly common. The objections usually made to fasting are first mentioned, and carefully answered, and then the reasons for fasting at that particular crisis are passed in review. Here the sin of drunkenness as it blazes in the Metropolis, is mentioned in the following manner: "There is one kind of sensuality connected with and promotive of almost every other, which does not hide itself, but at every corner and in every thoroughfare blazes out its shame. When you are told that in this great metropolis to every one baker's shop there are *seven* places licensed to sell intoxicating drinks, you will not be surprised at being reminded that upwards of *sixty* millions of money—equal to the entire revenue, and *one hundred and twenty* times more than all the missionary societies together contribute to spread the gospel through the world—are annually expended in the United Kingdom alone, in the purchase of strong drink. With this enormous expenditure, it is not surprising that there should be tens of thousands of habitual drunkards, thousands of whom die annually, directly or indirectly from the effects of their excesses. Nor need it be a matter of surprise that masters of workhouses, chaplains of prisons,

and judges of assize are continually giving testimony that the most prolific source of poverty, wretchedness and crime is the prevailing habit of intemperance among the working classes of our land—a habit which interferes with and counteracts every philanthropy—which carries the Bible to the pawn-shop—which keeps back the children from the school—which shuts out from the Church those who most need its holy lessons—which, as effectually as though they were living in a heathen land, excludes hundreds of thousands of persons from the multiplied religious agencies which are in operation in the midst of us. If there is one sin more than another which may be called national, it is this, distinguishing us, alas! above all other nations under heaven, and exposing us to shame in the presence of those whom our missionaries go forth to convert, but from whom, in this respect, we might well learn, not only the Roman Catholic nations of Europe, but Mohammehans, and Hindoos, and the rude barbarians of Africa and the Southern Seas.”

The preacher concluded his eloquent sermon by calling upon all his hearers to put away their personal sins, and seek mercy at the hands of God, and exhorting them to activity in benevolent enterprises by the heroism which characterised those engaged in the war which was then raging. He says: “Contemplate the heroism, the self-oblivion of our soldiers; how they are willing to hazard their lives for their country! How they have patiently endured unparalleled hardships; how invincible a front they have presented to the foe! And shall we, who profess to fight for truth and holiness, under the Captain of salvation, shrink from difficulties, shirk toil, turn aside from duty, fear ridicule, refuse to make sacrifices, or to follow whithersoever our Leader summonses us? How much have our brave soldiers done and dared for their country? Shall we be less eager to do and dare for truth, and heaven, and Christ.”

It will be readily supposed that the eloquent minister of Surrey Chapel has warmly espoused the temperance cause. He has long been known as one of its most prominent and effective advocates. We believe he was induced to throw his energies into this movement, while he was a student at college, through the recommendation of his revered predecessor, Rev. James Sherman, who was a zealous advocate of the Temperance cause. In speaking on Temperance, Mr. Hall deals chiefly with facts, on which he always grounds the most powerful appeals. Take the following:

"Food is destroyed to a frightful extent, amounting to more than *forty millions* of bushels of grain annually, sufficient to supply with food for a whole year *two millions* of people. How would so sinful a destruction of common property be regarded, were food sufficient for the whole population of London and its environs to be annually cast into the sea! But would not such an act be less injurious than destroying the nutritive properties of grain, in the process of malting, and giving it other properties, not only innutritious, but, in multitudes of cases, destructive both of soul and body? But does not every consumer of malt liquor share in the responsibility of such a waste of food?"

"Malting necessitates Sabbath-breaking, as the process cannot be performed within *seven* days, and thus *forty thousand* persons are necessitated to neglect the day of rest. Does not every one who uses malt liquor share in the responsibility of this sin also?"

Again, "We speak with abhorrence of bloody persecutors. The tale of the Queen of Madagascar murdering for the faith of Jesus, some hundreds of her peaceful subjects, has filled us with dismay. We shudder when we hear of the abominations of Moloch worship, with its human sacrifices; of Sutteeism burning its widows on the funeral pile; or of the murderous car of Juggernaut, crushing hundreds of deluded

devotees beneath his gory wheels. But what is all this compared to the atrocities which drunkenness has wrought—that demon of darkness which has already devoured millions, and, year by year, still drags down to hell its victims by tens of thousands, from among our own countrymen alone.”

“With what horror should we hear of *sixty* thousand persons being led forth for butchery, by some blood-thirsty tyrant! How would *one* such an atrocity in the entire range of the world’s history be referred to with execration in all succeeding ages! But what if it were repeated every year! And what if, while similar enormities were committed in other countries, the annual slaughter of *sixty thousand* occurred in our own land! What fiery indignation would be excited! what vigorous effort! what self-abandonment! How would all classes combine to raise their voices and their hands, and to sacrifice their all, to stay so terrible a curse! But is it less terrible because it has become so familiar, and because it ruins the soul as well as the body? Oh! there comes a piercing shriek to us from the unseen world! The hundreds of thousands of victims to strong drink who have entered an eternity of woe seem to invoke us to warn the dense crowd that presses on their heels, lest “they also come into this place of torment.” Shall the appeal be in vain? Shall no hand be stretched forth for their rescue? Shall we rather seem to encourage them in their destructive course, by practically discountenancing the only effectual means for their deliverance? Shall we sanction them by sipping pleasure from a cup which to them is drugged with death?”

Mr Hall in his advocacy of temperance, often appeals to Christian Ministers to aid the good cause, showing how that they thereby promote their own usefulness. The following, which we copy from “The Temperance Cyclopaedia,”

to which excellent volume we are much indebted, will give our readers a good idea of his mode of addressing his brother clergymen: "Several members of my church in Hull were plunged into the worst kind of infidelity—the infidelity of habitual profligacy—until grappled with by total abstinence. Having thus become sober, they are now also, through the grace of God, living a righteous and godly life. I do, however, frequently find that the infidel tendencies which were acquired by some, previous to their becoming total abstainers, have been confirmed by the opposition, or the non-co-operation of Christian ministers."

"There is *one* man in my congregation (Surrey Chapel) who attended no place of worship for twenty years; his family had attended my chapel, but he would not; at length there was a tea-meeting, and a lady called at his house, and left a ticket for him, with her compliments, and she said she would like to see him attend. The man was a sailor, and when he received the kind note left for him, he felt it so much that he thought he must go; and go he did. The meeting was exceedingly crowded, and I chanced to go to the door, and found some persons, of whom this sailor was one, just going away, because they could not get in. I invited them to come in, and I would try to get them seats; and I did so. Well, this sailor went home, (his wife told me this), and said to his wife, 'Who do you think I've heard speak?—your parson.' He then told her he was just coming away, because the meeting was so crowded, when a gentleman came to them and spoke to them, and 'spoke so free like,' that they went in, and after a while he heard the chairman announce the Rev. Newman Hall as the next speaker. and found it to be the same gentleman who had invited him in, 'and,' added he to his wife, 'I have signed the pledge, and I'll go and hear him preach on Sunday.' He did so; he instituted family prayer in his house, made

a profession of Christianity, and has been a most consistent member of the church ever since. I have known many more who have, through teetotalism, become Christians; it is not Christianity itself, but it takes men by the hand, saying, 'come with us and we will do you good.'

Another incident, showing that Temperance is no hindrance to the progress of the gospel, was related by Mr. Hall in a speech which he delivered in Darlington in 1851, and was published for local distribution by some generous friends in that town: "A young man who had been religiously trained, and carefully watched over by anxious parents for many years, went from home into a house of business in London. Released from their inspection, and from the influence which is exerted over individuals in a small country town, and feeling himself at large in that great city, in daily association with some *fifty* or *sixty* young men, he was placed in great danger of being led away into dissipation and ruin. He went with them to places of amusement. As long as he was able he was not unwilling to call for anything to drink, so as to join his companions. Thus he was in great danger of being ruined—and what grief this would have caused his friends! When, soon after the World's Temperance Convention was held in London, I met him and offered him a ticket to attend the meeting in Covent Garden Theatre, he accepted it, and was there. Being impressed by the speeches he heard, he was convinced that it would be a wise thing for him to become an abstainer, and after a little time he signed the pledge. He very soon found out that his teetotalism would not do for his former habits and companions, and he was compelled to give up his former places of resort. He now spent more time in his lodgings on Sundays, which gave him time to look at his long neglected Bible, and to go to the house of God. The word of life roused his slumbering conscience, and he became, I trust, a true Christian.

There was a friend of his, who had gone with him into sin, who had become a teetotaller, but who, gliding more and more into worldliness, was obliged to give up his teetotalism, and became a perfect libertine. He was shortly laid upon the bed of death; and the very young man who had been redeemed from evil associates, and had given his heart to God, was sent for to be at his bedside during the last few hours of his life, and to direct him to that Saviour who says, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' That young man, of whom I have been speaking as reclaimed from intemperance, is now a member of a Christian church, and is diligent in the promotion of Temperance principles. He looked upon me as a Christian minister; but had I been indulging in strong drink, do you think he would have gone to that temperance meeting, and afterwards adopted total abstinence? My principle, then, was the means of leading him to teetotalism, and through teetotalism to God."

This esteemed minister also takes great interest in young men, as the above case clearly proves. On different occasions he has delivered lectures specially adapted to them. He has more than once been engaged for the Young Men's Christian Association in London, whose course of lectures every year excites the deepest interest, and the annual volume in which they are published is sold by thousands.

Mr. Hall delivered one lecture on "HABIT," which was highly commended. The following is a specimen of the style which he adopted on that occasion: "Habit is slow, noiseless, stealthy, in its advances. We slumber; we are in a pleasant dream; but on awaking we are not what we were. We float on a placid river—there is no ripple on the surface—we feel no breeze wafting its freshness on us—no sail is spread—no oar disturbs the mirrored surface of the stream—we appear to make no progress, as we sit in dreamy

forgetfulness on the deck ; but, suddenly starting up at the noise of the torrent, we find that we have gone far, very far, too far to return. The current is too mighty—we cannot stem the tide, and we are swallowed by the whirlpool's greedy vortex, or hurried down the cataract's thundering abyss. Habit offers her assistance as a friend, but we may turn her into a foe. She may enrich, but she can also impoverish. She may ennoble with heaven-born liberty, but she may debase with vilest slavery. The first has always something of difficulty, but habit makes it easy. Let habit, then, fortify you against vice—not imprison you with it. Totally abstain, and an effort will be required to take the first glass. The habit of abstinence will be your defence. Indulge, and it will be as difficult to abstain, while one degree of indulgence will lead to another by insensible degrees till the habit of intemperance binds you fast ! Every fresh indulgence diminishes the power of resistance. Habit, strengthened by every renewed act, having secured her victim, compels him to forge fresh chains for his own increasingly hopeless captivity."

Mr. Hall is known as the author of *three* tractates, all of which have had an immense circulation, *eight hundred thousand* of that entitled "Come to Jesus," have been sold ; and more than *one hundred thousand* of that entitled "It is I, be not afraid." "Quench not the Spirit," though a more recent publication, has also sold extensively.

It is needless to quote largely from the works so well known, and which have been of great service in turning sinners to righteousness, and comforting saints. We give one selection from the last-named little book, as we believe it is least known. It shews the consequences of "Quenching the Spirit":

"I can never forget the companion of my youth. He was the child of many prayers and parental anxieties. He had

heard the gospel from his childhood, from the lips of my own honored and now sainted father. I believe he was at times the subject of strong religious convictions. But as he grew up, he was led astray by his sinful lusts and passions, a stranger to prayer and the sacred volume. When he arrived at manhood, he was seized with a fatal malady, which laid him prostrate on his bed. Instead of "calling upon God" in the time of trouble, like Ahaz he "rebelled yet more against the Lord." His friends perceived that his end was near, and that he must soon enter the eternal state. He was visited by one of my sisters, who urged him to seek salvation ere it was too late. He proudly scorned the admonition and despised the reproof. As the sands in the hour glass of the young man's life were fast running out, my sister again attempted to rouse him to serious thought and prayer; and asked if she might be allowed to read to him a portion of God's word. He sternly resisted the offer. In a few moments, however, the poor dying man, as if startled by a thunderbolt, and with glaring eyeballs, exclaimed with vehemence, "Read! Read! I shall be in hell in a moment." But alas! before he could hear one word, the spirit had fled, and returned to God who gave it."

Mr Hall has also published other works, all of which are more or less known. His largest work is called "The Land of the Forum and the Vatican, or Sketches during an Eastern pilgrimage to Rome," and bears the following expressive "Dedication": "To the beloved companion of his home, and the charm of every excursion from it, this volume, (so deeply indebted to the journal which she wrote amidst the scenes described) is dedicated by the author."

As a biographer he has proved himself to his beloved father-in-law what Boswell was to Dr. Johnson—a faithful narrator of facts, and a correct recorder of many interesting conversations. Dr. Gordon, "the beloved physician" of

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Hull, was no ordinary man. He was truly a Christian philosopher, a noble philanthropist, and a sincere, humble Christian. His labors for the good of his race were indefatigable. He was an ornament to his profession, and especially beloved by the poor. He was President of the Christian Temperance Society in Hull, and was ever active in intellectual and moral pursuits. His life was deserving of publication, and all members of the "healing art" would do well to make it the subject of their careful study.

"The bedside conversations," as recorded in the life of Dr. Gordon, are deeply affecting, and cannot fail to draw forth tears from all who will peruse the book. How the Doctor found peace with God is thus touchingly described: "I reasoned and debated, and investigated, but I found no peace till I came to the gospel as a little child. Then the Holy Spirit seemed to fill my heart. I saw my sinfulness in all its vivid deformity, and found there was no acceptance with God, and no happiness, except through the blessed Redeemer. I stripped off all my own deeds—went to Him naked—He received me as he promised He would—then I felt joy unspeakable, and all fear of death at once vanished."

Ah! yes, dear reader. there is but one way of salvation for all. Religion can only be obtained through the same medium. Whether men are rich or poor, gifted or otherwise, no matter what station they occupy, they must go "naked to Christ." The illustrious Prince Albert—Albert the Good—was often heard to say

"Nothing in my hand I bring—
Simply to thy cross I cling."

and so must every sinner, just as all have done who have joined the angelic throng, and swell the chorus of heaven. Would you sing Hallelujah in heaven? Go now to Christ—make haste—look unto Him, and be saved.

Mr. Hall also published the life of his late father, the

Rev. John Vine Hall, author of "The Sinner's Friend," a little tractate which has been a blessing to thousands. We have not had the pleasure of seeing this Biography, but it is highly recommended by the reviewers. The Rev T. Cuyler, D. D., writing to the New York *Independent*, gives the following sketch which we are sure our readers will peruse with pleasure :

"John Vine Hall was a brand plucked from the burning. He was born in Norfolkshire, England, in 1774, and spent much of his boyhood as an errand-boy in a wine-shop in Maidstone. "Little Jack" was a mischievous fellow; came near losing his life by drowning, by being crushed under a hogshead of liquor, and by tumbling into a cellar among a heap of wine-bottles. A worse danger than all these befell him; for he soon became a drinker of the drams he sold to others, and his early manhood found him a scoffer and a tippler. His diary for July 24, 1810, contains the terribly brief entry of these words alone, 'Drunkenness, horrible depravity.' On the first of March he writes, 'Six days drunk; awful ruin.' On another page he writes, 'My business gone, health destroyed, character ruined, a dear wife miserable.'

"During the half-dozen years of his tremendous struggle to break the cruel slavery of the bottle, this patient woman held fast to him with a true wife's constancy. Some of his confessions are as thrilling as Gough's. He writes, 'Often have I taken the dreadful glass into my hand, and looked at it with a sort of sensible horror, yet had no power to resist the strong impulse to let it pass my throat.' As his drunkenness had become a confirmed disease, his wife persuaded him to place himself under the medical treatment of a worthy Dr. Day, who prescribed for him draughts of steel and peppermint-water, with two or three glasses of port wine after dinner. In these days there were no total

abstinence societies, and no pledge. The result was that as Dr. Day did not recommend entire abstinence from all intoxicating drinks, his poor patient was continually falling back into drunkenness through the influence of the 'two or three glasses of port,' and the moderate use of a little porter. All this time he was going to church, and praying earnestly for deliverance. But as long as he tampered with even a wine-glass of the treacherous drink, he gained no victory over his fatal appetite. A single glass was a spark to the gunpowder. At length he took the decisive resolution not to touch a drop of the poison in any shape, and is soon able to record in his diary, 'February 18, 1819, Blessed be God that thirteen weeks have now passed in which I have enjoyed the uninterrupted gratification of never tasting any other liquids than coffee, tea, or milk, and water.' Henceforth his path was brighter and brighter unto perfect day. With exultant joy—the joy of a liberated slave—he exclaims, 'Oh what a change do I witness! Business flourishing, health most perfect, my dear wife and children happy, and myself, through especial grace, a deacon of the Independent chapel. My house is a house of prayer, my heart a heart of prayer; and twenty years have passed away, during which not a drop of spirituous liquors has ever passed the surface of my tongue. Oh, what wonders has the Lord wrought!' Yet the Lord never works such 'wonders' for any man who still persists in keeping his finger in the adder's mouth. Abstinence is God's only method of saving a sinner.

"This delightful biography of John Vine Hall ought to be spread through the land. It illustrates the power of a zealous layman in preaching Christ. Above all else, it illustrates that the slave of intoxicating drinks may be saved; but only saved by entire abstinence from the ensnaring glass. God's grace does not save a man who does nothing to save himself. When the Lord Jesus offers his

restoring and converting gospel, He accompanies it with the indispensable precept, 'See that ye enter not into temptation.' And it is to the unhappy inebriate, and the moderate drinker too, as well as to others, that he makes the essential demand, 'Unless a man take up his cross, and deny himself, he cannot be my disciple.' Far down in the dark abyss of drunkenness may there not be other John B. Goughs and John Vine Halls, crying out for the hand of Christian love to rescue them?"

Though we feel conscious of having occupied the reader's attention, perhaps to weariness, we must refer to *one* other event in the career of Mr. Hall, and though it is of a polemical kind, we will be brief. Some years ago there was great excitement in the Congregational body in England, on what was known as the "Rivulet Controversy." Rev. T. T. Lynch had published a volume of Hymns, which it was asserted did not contain a sufficient embodiment of gospel truth. Some reviewers did not fail to say so. Others defended the Hymnologist, and soon the denomination was in a state of ferment, the like of which had probably hardly ever been witnessed.

On one side was the late Dr. John Campbell, and on the other was Mr. Binney, Mr. N. Hall, and other rising ministers in London. Pamphlet followed pamphlet, and ministers and people were everywhere taking sides. Some who professed to be neutral were of opinion that Dr. C., who first made the attack, was too hasty and too severe, though all believed that he was actuated by a desire to defend the "truth as it is in Jesus." Mr. Hall and others, it is believed, were led to espouse the case of Mr. Lynch mainly from sympathy. None could suppose that the author of "Come to Jesus," or the popular preacher of Wiegghouse Chapel—Rev. T. Binney—could be tinctured in the slightest degree with "Negative Theology." They ably defended

themselves, and after a while the controversy became a thing of the past.

As far as we can judge, Mr. Hall conducted himself, through the whole of the painful affair, as a Christian, and as a man of honor. In one of his "Monthly Sermons to Young Men," he chose for his theme, "Dangers of a Negative Theology," in which he gave no uncertain sound. In the preface he says, "Negative Theology is a crafty and powerful foe to all genuine religion. It is one of the master strokes of policy of the great enemy of souls, avoiding the shock which the very mention of infidelity would give to many minds, by combining a nominal reception of Christianity with a rejection of its essential elements."

The text on which the sermon is founded is the Acts xx:27, "I have not shunned to declare unto you the whole counsel of God." He begins by stating that the first professor of negative theology was the devil, the first university the garden of Eden, the first scholars Adam and Eve." The great object of the discourse is to bring men to submit to be guided by revelation rather than reason so-called not to take part of the word of God such as may suit certain notions, but to take it as a whole, making it a rule of faith and a guide of conduct. The preacher wants all his hearers to have a positive Christianity; to feel the love of God shed abroad in the heart by the Holy Ghost given unto them; not to rest satisfied but only when they feel that Christ does dwell in them by faith. He cautions them against being satisfied with merely *not* doing certain things, *not* going to certain places. The way of salvation is not only clearly defined, but ably defended.

If the sermon in question is to be regarded as a fair specimen of the author's faith—and we should presume it is—then we are sure none can justly accuse him as not contending earnestly for the faith "once delivered to the saints."

The distinguished minister with whom we are now dealing, was elected to the high position of Chairman of the Congregational Union in 1866. It is customary with those who may thus receive the suffrages of their brethren to deliver an inaugural address. A copy of that which was delivered by Mr. Hall on the auspicious occasion, now lies before us, but we dare not quote it at length. It is thoroughly practical, and would repay a careful perusal. We give the author's views on *three* topics :

"SALARIES OF MINISTERS.

"Questions now suggest themselves respecting ministerial influence. Is not the respect due to a clergyman for the sake of his office, his work, and his character, often diminished by insufficient pecuniary support? If unable to appear on equal terms with those of his own rank, or train his children suitably; obliged to borrow money, or defer payment of his bills, will he not, however unjustly, lose much of the social power which he ought to have, and for the lack of which, perhaps, some wealthy members of his congregation reproach him? Are not stipends often given so small that no one would have a right to complain if only small men were found to accept them? Yet are there not scholars and gentlemen in the receipt of salaries which many a shop-assistant, inferior clerk, or even some domestic servants of our richer families, would spurn? And do not these straitened resources of those who are still expected to appear as gentlemen, cause anxieties which must interfere with composure of mind, those studies, and that energy on which the pastor's power in his work so much depends? How far is the pew-rent system responsible? Do not many rich men consider that when they have paid the miserable pittance asked for a sitting, they have done all they ought to do for their minister; though a much poorer man, with a larger family, requiring, therefore, more seats, has con-

tributed many times as much? Might not the appropriation of seats, if otherwise desirable, be associated with a special rate, variable in amount according to the pecuniary ability of the hearers? As pastors cannot plead their own cause, might not some effort from without be made to arouse their wealthier members to a sense of their obligation? Might not the richer congregations, without undue advantage being taken of it, raise a sustentation fund to aid the poorer? But, other methods failing, should it be thought derogatory for a minister to imitate the Apostle Paul, and supplement an insufficient stipend by some honorable industry, thus preserving his family from want and himself from anxiety? Might he not still retain his position, no less than the tentmaker retained that of apostle?

“HOW TO REACH THE MASSES.

“It is admitted that we derive a fair measure of strength from the middle classes. But the artizans of the nation are not with us in large numbers. Would they not add strength to us? Whether or not, should we not seek their good? Then comes the question,—How may we more effectually influence them? Are they so much alienated from religion itself as from the methods in which it has been presented to them? If they will not come to us, might we not go more to them? Is it not a fact that multitudes who are unwilling to enter our places of worship, will listen respectfully and thankfully in the street. Might not open-air preaching, therefore, be more practised, and by the most eminent of our pastors, instead of being left, in a large measure, to men who, however zealous, are often so uncultured that open-air preaching is associated in the minds of many with ignorant and vulgar rant? Our public religious services and discourses are appropriately adapted for a religiously educated community. But if profitable to the church, are they likely to be attractive to those who habitually neglect worship?

"We help the poor as regards food, raiment, medicine,—may we not help them as regards recreation? As the public-house, with its auxiliary attractions, is the chief temptation to the working classes, and to our young men, should we not do something more than denounce the evil? Should we not provide counter-attractions? Should popular recreation be left solely with those who only seek personal gain, and who are ready to pander to the lowest tastes in order to increase their profits? Should not the Christian Church take up the question? Are there not large numbers of intelligent laymen whom the pastors might enlist as helpers with them in giving readings, lectures, exhibitions, and concerts, which should successfully compete with the publican, while their tendency would be always moral and religious? Should we be content to employ only one day in elevating the masses of the people, and surrender them during six days to the degrading influences of the world?

"TEMPERANCE QUESTION.

"This suggests an important inquiry,—Whether the time has not come when the Temperance question, which so vitally affects the welfare of the working classes, should at least receive the attentive consideration of this Union? Is it true that upwards of thirty thousand persons die annually in our country, directly or indirectly, through drunkenness; that upwards of £70,000,000 are annually spent in the purchase of intoxicating liquors; that more than half the crimes, pauperism, accidents, and insanity that afflict our land, are traceable to the prevailing intemperance; and that this is also the chief cause of the ignorance and irreligion which seem to mock our efforts in the school and in the church, and of those failures in a Christian profession which we have all occasionally to lament, and which bring so much disrepute on religion? Is it true that by the means of total abstinence many thousands of drunkards have be-

come not only sober but godly; while the cases are very rare, indeed, in which drunkards are converted, except in connection with the total disuse of intoxicating drinks? Should a great movement like this be at any time in danger of being left to the leadership of those who are not avowedly Christians? Should not those who are animated by the highest of all motives, and seek the highest of all ends, exert their influence to direct it? Is not the saying of an Imperial author, in his 'Life of Caesar,' applicable to this question,—"It is always a great evil when the party of the honest or of the good do not embrace the new ideas to direct by moderating them?" Is it a fact that while on a few occasions memorials from temperance societies have been received by this Union, this great question has never yet been formally submitted to it for discussion? And, although differences of opinion exist, and some strong objections to this special method of philanthropy may by some be conscientiously entertained, is this question, on which so many of us feel so deeply, in connection with which God is effecting such great results, and by means of which the working classes can be so easily and efficiently reached,—is this question one which is still to be practically ignored as irrelevant to our objects, and for the discussion of which we have no time, though other topics not more vital and practical receive occasional and even prolonged consideration? And if so, might we not, without committing any member of the Union, or casting the least reflection on those who may differ in opinion,—might we not sometimes, at least, discuss the question how far it may be a privilege, if not a duty, to promote the temperance reform?"

The year in which Newman Hall was Chairman of the Congregational Union, the "Autumnal Meeting" was held at Sheffield, a town which has become somewhat notorious of late years, in consequence of "the Trades' Unions," and

the unhappy consequences that have sometimes resulted therefrom. The Chairman of the Union having for years past taken deep interest in all that relates to the working classes, it was deemed opportune that he should deliver an address to the operatives of that town. Accordingly one evening the large Temperance Hall was crowded to its utmost capacity by just such persons as the address was designed to reach, while hundreds were unable to gain admittance. The address, which was well suited to the occasion, was well received. The following is a brief outline of the advice then given to the sons of toil. After some preliminary remarks, the Rev. gentleman dwelt on the importance of a proper appreciation by the working men of the vital importance of religion. In speaking of the obstacles in the way of improvement, he alluded to the affected contempt with which persons would often say to ministers, "Oh, you are paid, you know, for saying this." Well, it would be as reasonable and logical to say that bread was not fit to eat, or that knives were unfit to cut with, because the baker and the cutler were paid for their labor, as to say that Christianity was worthless because ministers were paid for preaching it. Mr. Hall's argument on this point was reinforced by several simple but striking illustrations, and appeared to go right home to the minds of his audience. He spoke of the importance of education, and of the dangers to society that arose from ignorance, and remarked that the people must be educated by some means or other. The community that would have to suffer from children growing up ignorant, ought to see to it that nobody grew up ignorant. Speaking of the reasons why so many of the working classes do not attend the public celebration of divine worship, he said that one reason was tyranny. This led the Rev. gentleman to make some observations of great interest. He said there could not be too much said in con-

demnation of the despotism of employers who used their men and then threw them away when they were worn out, and treated them merely as "hands," not souls. On this matter he would let the audience into a secret. He thought that working men had a perfect right to demand whatever wages they could get, to combine to get those wages, and to strike if they could not get them. If he went into Mr. Rodgers's sale room and offered 5s. for a knife which was worth, in the opinion of the seller, 6s., the latter would "strike" for that amount, and refuse to part with the knife for less, and be perfectly justified in doing so. The working men had time, and muscle, and labor, and skill to sell, and they had the right to demand their price, and to combine together and say they would not work for less than a stated sum per day. If the employer offered less, they could say, "We shan't accept, and we will go home, read our paper and enjoy ourselves." The working man had clearly as great a right to stand out for a certain price for his labor as the capitalist had to demand one for his goods. But there was another side to the picture. Suppose a man were to go to another and say, "I have been working for six shillings a day and I want seven; I want you to join me in refusing to work for less than seven"; and if the other man were to reply, "I trust my employer, who says he can't afford to give more at present; I have a wife and children, and if I were to lose my work my wife and children would be in difficulties. I don't feel disposed to do as you ask, but you can do it if you like, but I shall go on working." Supposing the first replies, "Very well, a number of us will combine together; we will drive you from the works, and if you persist in it, we will blow up your house!" That was tyranny. If the tyranny of the men who had never professed to care for freedom was a despicable thing, the tyranny of those who were always denouncing tyranny, and crying

out for liberty, was so despicable that he could find no word in the English language strong enough to express it. Out upon such despotism ! Let the working men deliver themselves from the shackles of their own class. The Rev. gentleman gave an instance of this tyranny which had come under his own observation in London. A very clever young bookbinder, who had conscientious scruples against joining his trade "society," was driven from place after place by the refusal of the union men to work with him, and he was almost starving when he made his case known. That was a piece of abominable tyranny. He then spoke of other kinds of tyranny that was exercised upon working men to keep them from the house of God. In many a workshop the fact that a man had become a church or chapel goer, subjected him to an odious persecution by his fellow workmen—a persecution so severe that unless he was a thorough Christian he was unable to bear it. If a man attended service at a theatre or a public hall he was not attacked, because it was not considered that he had "committed" himself by going to a secular place. It was the practise of too many men to say of their fellows who attended church or chapel, "Oh, he has turned Methodist"; and very often their taunts and jeers drove the victim back into evil courses. He was in favor of political reform, but he warned the working men that the real reformation must be from within. Let them reform themselves, and all other reforms would follow; neglect self-reform, and they would find political reform to be a delusion, a cheat, and a snare. He touched briefly upon the immense evils occasioned by the liquor traffic, and in conclusion addressed himself to the hearts of his audience with fervent and impassioned eloquence, entreating their attention to spiritual things, and showing the inestimable blessings that flow from sincere belief in the Saviour, and a life regulated by that belief. The peroration

was listened to with breathless attention, and at the close the audience cheered the Rev. gentleman with the heartiest enthusiasm.

During the same year, Mr. Hall held a meeting of a somewhat unique character, in Surrey Chapel, which was attended by several distinguished guests, specially invited by the pastor. It was a real, practical, Evangelical Alliance meeting. We copy the following report from one of the London papers :

"The meetings of the annual assembly were brought to a close last Saturday morning by a public breakfast given in the Surrey Chapel school-room, by the invitation of the Chairman, the Rev. Newman Hall, and his friends. There were present—the Right Hon. Lord Ebury; the Dean of Westminster, (Dr. Stanley), Sir Francis Crossley, Bart., M.P.; T. Chambers, Esq., M.P.; Harvey Lewis, Esq., M.P.; C. M. Norwood, Esq., M.P.; G. Leeman, Esq., M.P.; T. Baines, Esq., M.P.; the Rector Christ of Church, Blackfriars; the President of the Wesleyan Conference; the Rev. Thos. Alexander, of the Presbyterian Church; the Rev. Dr. Thompson (of New York), and the Rev. Sella Martin, delegates of the Congregational Union of America; the Rev. W. Ellis, from Madagascar; the Rev. Dr. Mullens from India; the Rev. R. Sewell, of Londonderry; L. Kossuth, (son of the Hungarian patriot); Hon. Alexander M'Arthur; Samuel Morley, Esq.; W. R. Spicer, Esq.; C. Jupe, Esq.; H. Willis, Esq.; C. E. Mudie, Esq.; Professor Hoppus; the Revs. J. Stoughton, H. Allon, T. James, E. White, R. Ashton, Dr. Massie, and upwards of two hundred others, pastors and delegates of Congregational churches in England and Wales. The room was very beautifully decorated with banners, mottoes, flowers, and evergreens. After breakfast, the Chairman said that the present gathering was simply for the manifestation of good fellowship with representatives

of other religious bodies. He testified to the loyal attachment of Nonconformists to the Queen for whom earnest prayers were offered every Sabbath in all their Churches. Nonconformists, also, whatever their views on Reform, upheld the Constitution, and desired for their hereditary legislators all heedful wisdom and guidance. He gave then a sentiment "The Queen," coupling with it the name of Lord Ebury. The company rose and sang the National Anthem with great enthusiasm, after which Lord Ebury expressed his great pleasure in being present, and said that among his first utterances in the House of Lords was this—that the Queen and the Constitution had no better friends than amongst the Dissenters. He expressed his personal regard for the Chairman, his satisfaction at their endeavor to promote the Union, and his own desire to go still further in that direction. The Chairman having referred in high terms to the House of Commons, Sir F. Crossley and the other members severally addressed the assembly. In the course of his remarks, Mr. Baines said that the Chairman was neither a Churchman nor a Dissenter, alluding to the use by his congregation of the Liturgy, on which the Chairman, amidst applause, interposed, "certainly we belong to the Holy Catholic and Apostolic Church." The Chairman then said that while Congregationalists made no secret of their views on ecclesiastical questions, and altogether disapproved of the connection between Church and State, they disclaimed the unfair inference that they were opposed to any Church as such which might happen to be so connected. It was the principal they condemned and they should condemn it equally if proposed to be applied to their own body. He wished it to be understood that the representatives of other Churches present that morning in no degree compromised their own distinctive views; they knew how to hold and how to utter conscientious and strong

convictions and yet most heartily respect those who differed. Turning towards the Dean of Westminster, he said that whatever differences, ecclesiastical and theological, might exist, Dissenters knew how to honour learning and genius, how to respect character and efforts honestly put forth for the glory of God and the good of men. The name of the Dean elicited loud cheers, and the company rose to welcome him. Dr. Stanley then said that, as associated with one of the most venerable institutions of the Church of England, and because he most decidedly approved of the principle of an Establishment, he had pleasure in meeting so many fellow-Christians of different opinions, regarding them as he did to be nonconforming members of the National Church. (Loud cheers.) He said that all were engaged in the same great work; that the Church could reach those classes of society which might not otherwise be influenced, and also that the Dissenters had a mission which Churchmen could not so well accomplish. Short addresses were then delivered by others present. The Rev. Wm. Shaw, President of the Methodist Conference, stated that while the body he represented were semi-episcopal, yet between them and Congregationalists there was the greatest sympathy on vital doctrines. Dr. Thompson referred to the esteem with which the Chairman was regarded in America both for his religious publications and for the speeches and lectures which had rendered the name of the Surrey Chapel dear throughout the United States, as it was in that building that at the very first outburst of their great struggle, and at its darkest hour, when the *Trent* difficulty threatened, and throughout the war, that sentiments had been uttered encouraging the hearts of those who were struggling for union and emancipation. Mr. Samuel Morley who was received with great enthusiasm, the assembly rising, said that although he had lost his seat in Parliament he

was glad he had not lost their confidence nor his own honour. He urged, with great force, on the attention of all Dissenters these two suggestions—that in advocating distinctive views there should be the avoidance of all asperity and imputation of unworthy motives towards those who differed, and that they should try to show the excellence of their principles by the superior results of them; looking rather to their own weak points in order to amend them than to the defects of other bodies. The Rev. E. White, Sella Martin, and others then responded to the mention of their names. The introduction of L. Kossuth was the signal for a spontaneous and most enthusiastic ovation. Referring to the hon. member for Chester, who had been expected, the Chairman said that to him the company would have manifested the son the admiration they felt for the sire, the great statesmen of the day, not only for his brilliant genius, universal learning, and unrivalled oratory; but chiefly for his broad sympathies and earnest endeavours to be and do right. Dissenters well know he differed from them on ecclesiastical questions, and, therefore, it was not from any leaning of his towards themselves that they respected him; but for his openness to conviction, for his not being so mean as to be unwilling to change an opinion if he saw a reason for it, and for his impartial endeavours to do equal justice to all parties in the State. More than that Dissenters never sought. These sentiments, and the name of Mr. Gladstone, were received with the most cordial cheers.—Lord Ebury then rose to propose a vote of thanks to Mrs. Newman Hall and the Chairman, humourously, describing the latter as “the missing link” between Church and Dissent out of the House, as Mr. Samuel Morley was “the missing link” in the House. Most of the company then adjourned to the church, where a service of song was performed.

Our sketch, though already considerably protracted, must not be brought to a close without a few sentences being inserted respecting Mr. Hall's visit to the continent of America. He spent several weeks, both in Canada and the United States, and was everywhere received with the greatest enthusiasm. He was abundant in labors, in some instances preaching four times on the Sabbath, and occasionally holding two separate services on the same evening in different churches. It was astonishing to many that any man could perform such an amount of labor as Mr. H., did during his American tour; he seemed to be always ready to speak on any subject, and was always listened to with the deepest interest; indeed, such was the pleasant mode of his address, that while none could fail to be delighted yet there was such a calm simplicity about the speaker that you were taken captive by his appearance of goodness and evident desire to do you good. There was never any attempt to ornate, a simple colloquial style was always chosen, which, while it deeply interested the audience, was not exhaustive to the speaker. His visit will never be forgotten.

Our brethren in the United States were exuberant in their attentions to the "distinguished Englishman," that was among them. He and his companion, the Rev. Mr. Bulgarino, often had free passes tendered to them as they travelled by rail, and would sometimes find their hotel expenses defrayed when they called for their bills. Few ministers from England ever received a more cordial welcome than Newman Hall. His speeches and sermons were reported *extenso*, and were read on the steamboats and railroads, as well as in hotels and boarding houses, with great interest.

Sheldon & Company of New York—a large publishing house—issued a neat 12mo. volume, containing some of the

sermons which were preached by Mr. now Dr. Hall, during his sojourn in the States. In looking through the volume we have been somewhat disappointed at not finding some of the sermons and addresses which were delivered during the visitors brief stay in Canada, as we think they were equal, if not superior, to any that are inserted in the volume. We would especially have been glad to have seen a sermon which was preached in the American Presbyterian Church, Montreal, bearing the title "Heaven, and how to get there," a sketch of which we have preserved and which we often read, and always with profit. It is a beautiful sermon, and no wonder that it was listened to with breathless attention, by the crowded audience, which had the opportunity of hearing it.

An address was delivered at the Sabbath afternoon Temperance Meeting, in Montreal on the same day as the sermon was preached to which we have referred, and as it gives a very full account of some of the methods adopted by Dr. Hall, for the purpose of usefulness, we may be excused if we here insert a few paragraphs, taken from the "Montreal Witness."

It was expected of him, that he would tell them something about the special work that was being carried on in connection with the Surrey Chapel, London, for the purpose of laying hold of the outside masses who attended no place of worship. They had in London, and at home generally, a vast mass of population, indulging in strong drink and all the evils and immorality connected therewith.— They had what were called ragged schools, and the need for these schools had been occasioned by the vast numbers of untaught children; who were thus left untaught, because their drunken parents did not care for their ignorance.

They had multitudes of these ragged children in London owing to the great number of drunken parents, hence they

had need of numbers of ragged schools. These children came to the schools frequently without shoes and stockings and slightly clad. Articles of dress were occasionally given them, and meals sometimes provided.

The first ragged school was established by an individual who was in connection with the Surrey Chapel, and there were now three or four such schools connected with the chapel, and in them some four or five hundred children.— These children, by being thrown into the society of the streets, were sharp beyond everything, precociously filled alike with wit and wickedness. They were exceedingly anxious to get to school, and eager to learn ; but the difficulty was to find teachers for them. Entertainments were often given to these children and their parents. On these occasions, they would sometimes steal the cups and saucers and handkerchiefs. Once when this had been done, complaint was made ; and it was declared to be too bad to thus rob their benefactors ; and having, it was said, drunk the tea, they might at least leave the vessels. Thereupon the missing cups and saucers and abstracted handkerchiefs mysteriously reappeared. There was also sometimes great confusion, and great tact and firmness in dealing with these young Arabs of the streets were required ; but their quickness in learning to read in the few and disjointed intervals was truly marvellous.

The adults among the humbler working classes of London were open to peculiar and constant temptation, by reason of low and cheap amusements got up in connection with public-houses and elsewhere. The publican provided this low amusement, and it was sad to think of. Christians certainly did something for these people on one day of the week, the Sabbath ; but the devil catered for them on all the seven, for the public-houses in England were allowed to be open during most of the Sunday. But what were the

Christians of London to do. The people wanted—all people wanted—amusement. Every one took some kind of amusement ; and the working men and women went to the public house for it. This being so, it was thought best to try to give them some, and to that end Surrey Chapel had been opened to them every Monday evening for a number of years past. At a quarter past eight o'clock, the organist performed some sacred music ; and by half-past the church would be filled. Mr. Hall then offered up a short prayer and they had given to them more music. He did not always preside himself, but frequently got some well-known gentleman, the Lord Mayor, a member of parliament, perhaps a peer to take the chair. He (Mr. Hall) often lectured to them ; sometimes on history, biography, science or the subjects of the day. He would, on his return, perhaps take the subject of his American tour, and make out of it three or four lectures. He also frequently obtained the services of others. He had had Mr. Layard to tell these people about Ninevah. He had even turned his pulpit into a sort of chemical laboratory, showing by experiment therefrom the great and wonderful works of God.

Now the people liked this ; and every Monday evening he had 2,500 people kept from evil for at least one night, and brought to where they might obtain some good ; and they found that, after all, the parsons were not so stupid, and that it was not true that they could say nothing, except it were about theology. These people were thus often induced to attend church on Sunday ; and he had known many who, from attending these more secular meetings, had obtained great instruction and spiritual profit, and ultimately become members of the church.

There was also a sort of obverse to this pleasing picture. Secular buildings had been used in a somewhat spiritual manner. Theatres and the St. James' Hall, had been en-

gaged, and the people who would not go to church attended these. The working people of England were great tyrants over each other in many matters of opinion. So, if a man went to divine worship in a church they would deride him, but if he went to hear a sermon in a theatre they thought nothing of it. While assembling in these latter, the audience laugh and talk aloud, keep on their hats, and behave with great freedom ; but no sooner does the committee arrive, and the service begin, than the hats are taken off, and instantly all is quiet. There is no policeman, but a tacit understanding amongst the audience that all shall be conducted with reverence and decency. The addresses are such that are adapted to the attendance, and these theatre services have been greatly blessed of God.

Open-air preaching was another method of reaching these masses. In London, there was an open-air preaching society, and there were hundreds of these preachings every week. He knew there was an open-air preaching going on that very day in front of his own Surrey Chapel, and afterwards they would distribute tracts. On Sunday mornings that had a number of these services.

Thus, then, ask these classes to come to hear a secular lecture, and they will do so ; and you can at the same time give them the gospel, to hear which they could not be induced to enter a church. But why should the preaching of the gospel be confined to churches and chapels, or confined within walls, however secular or wide ? The open-air chapel costs nothing, the ventilation is first-rate, and, if the sermon should be dry, the hearer can easily leave. It was true some of the street preachers murdered the Queen's English ; but their short and pithy addresses were very like the genuine article, and he should never forget one of these sermons (which the speaker repeated), and which he once heard a Yorkshire man deliver in Regents' Park, showing the im-

possibility of an infidel dying happy. The pronounciation was not elegant ; but the premises were sound, and the logic irresistible.

They also gave away large numbers of religious tracts, held temperance meetings ; and, beginning with temperance, hundreds annually joined the church. Sunday-schools were also another great agency, though there was a great difficulty in obtaining teachers, owing to the constant moving of the most intelligent classes to the suburbs. There were 13 schools, and 5,000 children in them, in connection with Surrey Chapel ; and they often held special services for children, making these services as inviting as possible, by means of singing. The church received large accessions every year from these schools, in which the teachers took great personal interest in the children. Mr. Hall's own church was composite and eclectic ; combining something of Episcopacy, in the use of an abbreviated liturgy of the Church of England ; Presbyterianism, in church-session ; Congregationalism, in finance and other respects ; and Methodism, by the adoption of voluntary class-meetings.

The speaker endorsed Mr. Balgarine's remarks respecting the importance of the prayers of parents for the conversion of their offspring ; also on the duty of all to try and do something for the salvation of sinners ; illustrating the latter by an anecdote of a child which came to him and said she loved Christ, but she was not content with that alone, and wanted to know what she could *do* for him. In regard to this, sometimes the apparently smallest thing would turn out to be the largest. He had often wondered when in this country he had been told of the great success of a little tract he once wrote, called "Come to Jesus."—He had written it some years ago, when recovering from sickness. It cost him little labor, and he thought nothing special of it at the time. He considered the printing of 2,-

000 copies would do, and he ordered that number, but hundreds of thousands had been called for, and it had been translated into almost as many languages as the Scriptures.

He then enforced and expanded Mr. Bulgarino's remark as to the necessity for rain, or rather the descent of the Holy Spirit. The ideas in connection with rain were abundance; gentleness, and its impartial distribution, falling upon the just and upon the unjust. So it was with the operation of the Divine Spirit.

He also, in terms of mingled humor and sarcasm, held up to reprobation those who arrogantly claim that they, and they alone, constitute the true church, as if the Almighty's grace was confined to them alone. He likened the wranglings of the sects about uniformity, to parties who had a large territory to set out with flowers. But the ground was of various quality, and of diverse form. Hence it was difficult to have all the flowers in one bed. It was therefore said they should be in different beds. But some insisted that the beds should be all of one form,—square, oblong, oval, round; and all who would not agree to have their beds in such arbitrary form, should be declared schismatic. But perhaps God had made the ground thus different, so that there might be a necessity for beds of various shapes. It was then declared by the exclusives that, in the beds could not have a high fence,—so that they saw nothing beyond their own little plot, and seeing no cultivation beyond, they stood proudly exclaiming:—"The garden of the Lord—the garden of the Lord are we." But how, the speaker asked, does nature act? Why, the bees extract honey from all the flowers. They fly over all the high fences, and roam over all the beds. It was, in fine, not the shape of the bed, the policy of the Church, but the honesty of the service.—But still, as without the showers there would be no blade,

no blossom, no fruit; so, without the showers of divine grace, there could be no repentance, faith, holiness, no happy living, no triumphant death. Some people did not like the feeling of the cloud upon the soul that preceded it; so they plunged into pleasure. Yet, let them not trifle with grace and drive away the shower, but rather pray, wait, and watch for the rain; let them bid Hope go up to the mountain-top, as Elijah bade his servant, until a cloud like a man's hand arose from out of the sea.

Mr. Hall concluded a most interesting address by stating that, at the instance of friends, a collection would be made towards the new Surrey Chapel that was to be built. In a few years, the lease of the old one would expire, and £30,000 would be wanted. The friends in Canada had desired and volunteered to do something, so as to have their names associated with the building. It might possibly take the form of a memorial window, on which would be inscribed the names of Toronto, Kingston, Montreal, and other places; and would certainly be distinctive as a memorial from Canadian friends.

While in New York, Dr. Hall delivered a speech on the "Excise Law," a few paragraphs of which, may with propriety, be here inserted.

He had visited every part of the city; the magnificent thoroughfares where nothing but splendor meets the eye, and also in the noisome dens where vice and wickedness abound. Vice needs only to be seen in its naked deformity to be shunned forever. It was a wise law which separated places of drinking from the other haunts of crime. In England almost any one may get a license; in the poorest districts the best gilded and best lighted houses are those where bodies and souls are together destroyed. In London seventy millions of money are annually expended in the purchase of stimulants, fifty millions of which comes f

the poor ; it furnishes eight-tenths of the criminals, seven-tenths of the insanity ; to it is to be attributed nearly all the ignorance and neglect of religion—all chargeable to drinking customs and the liquor traffic. There is a peculiarity about drinking—increase the opportunities and you increase the indulgence. He did not want to see such scenes in America as he witnessed in England. He liked America very much, but he liked England better. But he blushed and grieved over the drunkenness and vice of Great Britain ; he had been fighting against it for twenty-five years ; but to little purpose ; the tide still rolls on, and he should be grieved to see any nation brought down to the level of England in that respect. There ought to be more control over such customs. Just picture some of the scenes. One night recently in London, he saw in a new suburb a man lying in the gutter, drunk. He went to wake him, but there was a bull-terrier sitting on his shoulders, watching him, and in more than one sense he thought that the man was lower than the brute. Is not this dangerous trade to be looked after ? May a man store up gunpowder or pursue a dangerous business without restriction or restraint ? And are we to be taxed for police for the poor, all in consequence of this traffic ? Are we to stand with arms folded and not protect ourselves ? It is the undoubted right of the Government to regulate the social system of the country ; it has a right to make holy days and days of recreation ; for individuals, on account of the competition in business, would never do it ; and inasmuch as it is beneficial that there should be such days, the State has a right to designate any day for such a purpose. The State does not prescribe what people shall do on that day ; a man may go out in the fields or lie abed, but the State merely says you shall not pursue your ordinary business. As in the interest of the poor man the Sabbath is to be preserved intact

and inviolate, our objection to opening the British Museum libraries, &c., is that it imposes Sunday labor on those who have charge of such places. And once throw down the barriers, and people will soon find that they would have to labor seven days for six days' pay—for competition would bring down the price of everything. The Christian Sabbath is the poor man's Magna Charta, and our Lord interpreted the true meaning of the day when he rebuked the Pharisees. The disciples were right in plucking the corn, the sick man in taking up his bed when commanded to do so. The day was made for man's benefit. Religion is not a fast, but a festival; not only a tribute to, but a benefit received from the Almighty. But let a number of men work for seven days on a railway, and put an equal number on another railway, and allow them to rest on Sunday, and the latter will do more than the former. In a factory where ever ascends the ceaseless crash of machinery, and the grinding, grinding of innumerable wheels, suddenly at dinner hour comes the pause. How delightful that intermission! So with the Sabbath. It is as necessary socially as physically. You remember the story of the little child who asked mamma the name of the gentleman who dined with them on Sunday. Oh, what a uniter of families it is! Some of us find hard work to be religious, even on Sunday. What should we be without it? do not recklessly throw away this precious boon, but preserve it as you would your very lives. Dr. Hall concluded an eloquent eulogium on the Sabbath, which was applauded again and again.

It will be readily conceded that the gentleman, of whom we have written at such length, is a great admirer of the United States, and some have even gone so far as to say that he praised America too much, and that he was not sufficiently English in the addresses which he delivered to our American cousins. We believe, however, that he is thor-

oughly English, but, during his visit to America, he took every opportunity possible to promote a good feeling between England and America, and we have reason to believe, that he was successful in allaying the prejudice which many had unhappily indulged towards Britain. The following brief letter, which Dr. Hall addressed to the "Christian World," will prove this.

"I have had the privilege of visiting to-day both the house and the tomb of the late President. It was worth a long journey. The glory of both is derived alone from the man. There is no outward splendour here to compete with that of lofty character and noble deeds. The house is a neat unpretentious home. It is built of wood, and has only one storey above the ground floor. As you enter, there is a sitting-room on the right, and on the left a double room with folding doors. The inner one having been Mr. Lincoln's sanctum. Here is his book-case, and the desk on which it is said he wrote his first inaugural. A very narrow staircase leads to four small rooms above. These, with the kitchen, constitute the house, which is in an angle where two roads meet, and on both sides is not above ten feet from the pavement. There is a narrow verandah round the lower windows. Mr. Lincoln left the house as a residence when he was appointed President, and had to live at Washington. The family who then took it occupy it still, and show every courtesy to visitors. One painfully interesting relic is a small piece of the silk dress of the actress who rushed from the stage, and sustained the head of the dying President. It is spotted with his blood, and is preserved in a frame like a picture. The secretary of the Young Men's Christian Association told me that on the evening of the appointment to the Presidency, he and others gave their fellow-townsmen a serenade. Mr. Lincoln came out, and, standing at the door, simply said:—"There are seasons

which sometimes occur in the life of a man when his duty is to be silent. Such a time has come to me." The tomb is as simple as the house. It has a brick front, and on the stone door bears the inscription 'Lincoln.' It is surrounded and overshadowed by trees. This evening I have had the privilege of delivering a lecture in the Presbyterian Church, where Mr. Lincoln was a worshipper. It is a small plain edifice, much like a dissenting Chapel at home, constructed to hold about 400 worshippers. My theme was Lincoln, his policy, and British opinion. I endeavored to make the best case for my country; proving that the great numerical majority were always for the Lincoln policy, and that of the rest, the greater part, while condemning the war, did not the less condemn slavery; and were influenced not by ill-felling to America, but by misrepresentations of facts, and mistaken opinions respecting the American Constitution. His Excellency, the Governor of the State, was present, and cordially thanked the lecturer, saying that he had removed several difficulties from his own mind respecting the attitude of Great Britain. I have been too busy, Sir, to write a consecutive narrative, but I have made an effort to forward these few lines from Lincoln's shrine."

Dr. Hall, on his return to England, delivered many addresses respecting his travels in the western world. He is now, we believe, the English correspondent of the New York Independent, so that his numerous friends on this side of the Atlantic often have the pleasure of reading the lively productions of his pen. He is an earnest laborer in the vineyard of the Lord, and is most assuredly one of the leading ministers of London. The Master has greatly honored him, during the term of his ministry, and we are sure that all our readers will pray that his evening may come late, and that his sun may set without a cloud.

REV. WM. ORMISTON D. D.

"A son of thunder."

"By him the violated law speaks out
It's thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak
Reclaims the wanderer. binds the broken heart,
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and strains by every rule
Of holy discipline, to glorious war
The sacrament host of God's elect."

 HERE are few ministers in Canada better known, or more generally esteemed, than the gentleman whom we now introduce to our readers. Wherever he goes he is sure to make his mark, and none who listen to him are sorry when they have the opportunity to do so again. During the period of our residence in Canada we have always "esteemed him very highly in love for his work's sake ;" and have admired him for the talents he possesses and the use to which he appropriates them.

We consider Dr. Ormiston a fine specimen of what a man may become who exercises the principle of *self-reliance*. To whatever degree of eminence he may have attained, he is more indebted to his perseverance than the patronage of others. He has plodded his way manfully, and now that he has attained the pinnacle, he may well look back with pleasure and review the path he has trod. He is a Scotchman by birth and has all the endurance and independence usually possessed by his countrymen. Whilst, however, he is firm he is not stubborn. He is always manly and honorable.

When about thirteen years of age, the parents of our hero emigrated to Canada, and settled on a farm in Darlington. Here the young Scotchman labored hard for the space of *four* years, doing the ordinary work that belongs to a 'bush-farm.' In all probability the healthy exercise which he then endured, strengthened his physical system and gave him that robust, and almost gigantic appearance, for which he has since been characterised.

During the years that he was toiling like a true "son of the soil," those Gospel pioneers of Canada—the Methodist preachers—came into the locality where he resided, and often took up their abode in his father's house, and with them William spent many pleasant hours, talking over matters pertaining to religion and knowledge in general, for it might be observed that from early life, he was a lover of books, and was pursuing mathematical and classical studies, while doing his duties on the farm.

When he had attained his eighteenth year, he resolved to lay aside agricultural pursuits and aspire to something more enobling. His father, to his honor be it recorded, on hearing the determination of his son, not only did not attempt to dissuade him, but after consulting his "better-half," it was agreed that a piece of the farm should be sold and the proceeds expended on a collegiate course for their son; but the noble youth, on hearing their intentions, with his accustomed generosity, magnanimously refused to allow their kind intentions to be carried into effect, inasmuch as he conceived that it would be doing an act of injustice to the juvenile members of the family.

William had laid his plans, and now he resolved to carry them out. He became the teacher of a school in a small town, more of a village in those days, and depended entirely on the fees, at the same time he was preparing to enter college. After being thus engaged a few years he went to

Victoria College, Cobourg—the oldest Educational Institution in Ontario, Canada. Here he made rapid improvement and was not only a student but also became a tutor, and then filled the chair of moral philosophy and logic, and also taught classes both in mathematics and classics. After being connected with this seat of learning some four years, he took the degree B. A., and has ever, we believe, been proud of his *Alma Mater*.

We next find him ordained to the work of the ministry in connection with the United Presbyterian Church and became pastor of the churches in Newton and Newcastle, where he was characterized by great energy as a preacher and was remarkable as ever, for indomitable perseverance in pursuit of his studies. He also filled the office of Local Superintendent of Education, for the township of Clarke, the duties of which he not only discharged in a most efficient manner, but he was popular both with teachers and scholars in every district. The sight of him in any school was the signal for great cheering among the little folks.

During this, his first personal charge, he also became famous as a Temperance Lecturer, and in connection with the Revs. W. Ryerson, and I. Goldsmith, was employed by the "Grand Division of the Sons of Temperance," to go through the entire Province to enlighten the public on that important movement. To their united zealous, and truly self-denying labors, the cause of Temperance is much indebted. They were all men of no common ability. It would have been no easy matter to have found three more suitable agents for the work than they proved themselves to be. The result was that there was a more healthy tone of feeling in respect to Temperance throughout Canada, than had ever before been known.

While the people of Newcastle and Newton were exulting at their possessing a minister of such distinguished

worth, not a few of them, had fears that the fame of his talents would become so extensively spread, that they would be sure to be called to endure the pain of severing those ties which had existed so happily for a few years.

We have no wish to write a sentence or a word that would seem to reflect in the least, upon the intelligence of the people in our rural districts; nevertheless, it must be admitted, that to have kept Mr. Ormiston in his first pastoral charge, would have been very much like putting a candle under a bushel. The people loved their pastor, as well they might, and he was not deficient in his attachment to them, and often since he left them, has he gone down to the scene of his early labors and ministered to them in holy things. This we know, he has sometimes done at great sacrifice, having to travel all night in the stage that he might return to Toronto in time for his public duties. This was before the Grand Trunk Railway was opened.

Some fifteen or sixteen years ago, our excellent friend became one of the Professors of the Normal School of Upper Canada, situated in the City of Toronto, where his talents were brought into constant exercise. For four hours daily he held forth in that Institution on Mathematics, Chemistry, or Natural Philosophy, to the delight of the enraptured students, who crowded around his chair. Hundreds of young persons of both sexes, from all parts of the Province of Ontario, have been at the Normal School, which is a credit to the country, and an honor to the distinguished man who is at its head, Rev. E. Ryerson, D.D.L.L.D., the founder of the present excellent system of Common Schools in Canada. Many who study at the above Institution do not permanently engage in teaching, though that is their professed object, but they enter upon other professions, such as Law, Medicines, &c.

During the time that Mr. Ormiston held the office of Pro-

fessor at the Normal School, he often visited places near Toronto, lecturing on various subjects, particularly, Temperance, and on Sabbaths he was almost sure to be called upon to preach, either in town or country, without a days' rest. It was often a marvel to many how he could endure such an amount of toil, and his best friends were of opinion that at this period of his life he taxed his energies to severely. He was truly zealous in good works. He often spoke *impromptu*, particularly at Tea Meetings, and social gatherings. On some of these occasions, when it was our privilege to hear him, we have known him to produce an astonishing degree of excitement in a short space of time. He also for a few years, held the office of Inspector of Grammar Schools which have become numerous in Canada.

After filling the office of Professor in the Normal School for the space of four years, during which time he had refused many pastoral calls, he removed to the City of Hamilton where he became a Minister of the Central Presbyterian Church, the officers of which gave him the largest salary which at that time was paid to any Minister of the Presbyterian Church in the Province. His stipend has since received an addition which makes it \$2,400 beside a beautiful Manse. This is well done, and reflects credit upon the people who know both how to appreciate an excellent Minister and also provide for his wants, an example, which we trust, will not be lost upon other churches, *equally able* but not *equally liberal*. Ministers in general, are the hardest wrought and worst paid of any profession.

Three years after becoming pastor in Hamilton, a University in New York, conferred upon him the degree of D. D., a mark of honor he justly merits. A beautiful church was also erected for him, which is large and spacious. The congregation, as might be supposed, has greatly increased and there has been a considerable accession in number.

When the Rev. Edward Payson Hammond, "the Evangelist," made a tour through Canada, he visited Hamilton, and considerable good resulted from his labors. Different opinions have been held as to the propriety of employing "Revivalists" so called, as their visits, in some instances at least have occasioned much uneasiness in the churches where they have labored. We had not the pleasure of hearing Mr. Hammond, and consequently, we would not write a word that would seem to reflect in the least upon that gentleman. It is however a fact that some ministers did not approve of the course which he pursued, though he was the means of producing a considerable awakening and for several weeks both Dr. Ormiston and others labored zealously in their own churches to promote the revival which had been so auspiciously begun. The Doctor had the pleasure of receiving a considerable number of persons into church fellowship during that year, which was somewhat memorable for revivals in different parts of our country.

In consequence of Dr. Ormiston's excessive labors, his health became somewhat precarious and during the summer of 1863 he went to Europe, and visited places of celebrity in England, Scotland, Ireland and Switzerland. He occupied several pulpits in the father-land, and from one church at least, in London, he received "a call," which he declined wisely we think, resolving to cling to his adopted country. We are also informed that large overtures have been made to him from the City of New York, and Chicago, and also San Francisco. The people of Chicago offered him a salary of 8,000, greenbacks we suppose, but the Californians tempted him with an offer of \$6,000 in gold, but he still declined "From henceforth let no man trouble him."

The health of our noble friend was not much improved by his first European tour, and for a few years it seemed as though his life trembled in the balance. He was constantly

troubled with sleeplessness, consequently he was obliged to take rest, and go away from all scenes of excitement. In 1867 he took another ramble through Europe, and by the blessing of the Most High, was permitted to return greatly invigorated, so that now he looks strong and vigorous, and he appears to be as able and as willing to labor, as he ever was.

During his first European tour he attended the Free Church Assembly in Edinburgh, where he spoke to the delight of that venerable body of grave divines. His speech which was reported, or we might say *misreported*, in some of the journals of the day, and sent across the Atlantic, did not procure the most favorable impression in some circles. He was represented as describing Canada to be a little Scotland and that the Presbyterian Church was exercising a greater amount of influence than any other denomination.

Some took exceptions to the statements, but we believe all that he meant to say was that in some places in Canada the Scotch element was so predominant, as to justify the epithet a little Scotland; and certainly in such places the Presbyterian Church necessarily has a majority of adherents, and to say so is not any reflection upon any other Christian community. Dr. Ormiston's whole course through life has been one of unceasing kindness towards other denominations, to all of whom he has always been ready to lend a helping hand.

The gentleman to whom we have particularly referred, as taking exceptions to Dr. Ormiston's speech as reported, was Dr. Jeffers who edited the Christian Guardian for the period of nine years; he is a great admirer of Dr. O., and has we believe, been on friendly terms with him for a long time, and while he criticised Dr. O's. remarks somewhat freely, he professed to have nothing but kindness in his heart towards him and the denomination to which he

belongs, he concluded his critique thus :

"We have the highest respect for Dr. Ormiston, and a very sincere esteem and love for the church with which he is connected, we hope his sentiments have been spoiled in the reporting, and we believe the great body in that church possesses liberal feelings towards other christians denominations." We feel sure that Dr. O. would readily reciprocate those kind expressions of his friend Dr. Jeffers, and as a proof that he bears no resentment, he has never that we know of, taken the least notice of the critique, believing apparently, that his manner of life will be a far better evidence of the sincerity of his affections for others, than all the high sounding paragraphs which he may send forth through the press.

After Dr. Ormiston's return to his beloved Canada, he delivered some lectures describing his journey, and sketches of men and things as he saw them in the old world. The lectures were represented, by one who heard them, "as graphic, amusing, and occasionally pathetic," all of which we can readily believe.

At the time of the union between the Free and the United Presbyterian Churches, Dr. Ormiston took an active part. He was, we believe, a member of the union committee, and was one of the deputation to confer with the Free Church Synod, and now happily the *Union* has become a matter of fact, and the two bodies which were formerly known by different names, are now known as the "Presbyterian Church of Canada."

When will the various bodies of Methodists form one church? Is it not a serious blunder to have as is sometimes the case, three, four, or even five Methodist Ministers in a place where *one* might preach to all the people who are thus divided into separate congregations? We cannot see how such divisions promote the glory of God and the good

of the Church. Let there be mutual concessions, and we are sure, that the Methodist Churches might thus become one.

But to return to the subject of our sketch. We will not attempt to describe Dr. Ormiston as a preacher. This has been so ably done by Dr. Prime of New York, that we prefer to quote from that gentleman, who says :

"Dr. Ormiston is a remarkable man, physically and intellectually, full of nervous energy, and electric fire ; well read, highly wrought, impulsive, ardent, impetuous, yet with a heart full of tenderness, and a mind so sensitive to the delicate touches of the beautiful, that he takes the minds so his hearers captive at his will and sways their senses, thrills, soothes, melts, and leads them, as the nature of the subject inspires him. He bursts upon you with a suddenness that instantly awakens curiosity, fastens the attention, excites the intellect, and prepares you to accept something more than the ordinary service of the Word—and this expectation is answered."

"Thoroughly Orthodox after the Scotch pattern, and with just a little Scotch accent and brogue, he pours out a stream of glowing, earnest, strong, old fashioned, Gospel truth, with now and then, a quaint, half-humorous illustration, yet beating down all cavil and objection with the arm of logical force and the point of Scripture proof, and sweeping along on the tide of resistless eloquence, he carries the judgment and feelings of the people with him, until they are compelled to admit the overwhelming force of the mighty truths of the great message. Yet with all this tremendous energy of manner, and electric nervous power, flashing in his small black eye, working in his graceful gesticulation, and leaping out in the clarion tones of his well modulated voice, he is mild and soothing in his gentler moods, touching the heart-strings with sweet, plaintive,

tender tones and words, his own eyes filling with tears as his hearers wept with him, under the spell of his pathetic appeals."

We confess great love for Dr. Ormiston, and are glad to find that one who only heard him a few Sabbaths, is disposed to speak of him in a manner no less eulogistic than true. He does not now journey so much from home as in times past, and has almost given up everything except his strictly pastoral labors. For this, no doubt, his people will rejoice as thereby they secure more of his attention. He is however an indefatigable laborer in the cause of Sabbath schools, and often takes part in the conventions that are held both in connection with these institutions and Young Men's Christian Associations, but it would be impossible for him to go from home as he was wont to do in years gone by.

We cannot conclude our sketch of Dr. Ormiston better than by quoting a portion of a speech which he delivered at the Sabbath School Convention, held at Toronto in Oct. 1867, in which he gave an account of his recent visit to the International Sabbath School Convention, held in Paris in June of that year.

Dr. O., said: "he had not been in Paris two hours before he found himself in a meeting held in connection with Sabbath School work. In the building which was within the precincts of the great Exposition, an hours' prayer-meeting was held daily, and he was sorry to say that many Protestants from Britain and America spent weeks at the Exposition without visiting this place of worship. He attended it regularly and was much benefitted. It would not be interesting to go over in detail all that was done at the International Convention; but he would rapidly glance at the features most interesting to Canadians. The first meeting was devoted to the receiving of the delegates. There

were delegates from the United States, Canada, England, different parts of France, Belgium, Holland, Germany, Switzerland, Prussia and Italy. He never saw a finer exhibition of Christian courtesy and warm-hearted hospitality, than was manifested on that occasion. A right cordial welcome awaited all the delegates, come when they might, and when the ceremony of reception, which was a little distinguished from ours, by a greater amount of formality was ended, replies were read from the Sunday Schools in Paris and in different parts of France. These reports brought out some striking peculiarities. Their course of operation is altogether distinct from ours. They have the same faith, the same Lord, the same Word, the same love for souls, but their wants are peculiar and the courage to meet them and the perseverance to overtake them are far greater than with us. As a proof of this, imagine an attempt to introduce Sunday Schools among children of Roman Catholic parentage. Even though their parents are willing to have their children taught the word of God, they are prevented by the ecclesiastical authorities. In view of this it will not be surprising to find that the children generally regard the Sabbath as a grand holiday. These things have to be contended against by those who undertake to teach Sunday Schools. He (Dr. O.) was invited to address them, and after he had spoken, questions were sent up to him to answer. These were questions bearing on the difficulties Sabbath School teachers in France have to encounter; and he had in many cases to confess his utter inability to answer them satisfactorily—their situation was so different from ours. His advice was “say nothing for anybody, but everything for Him.” The second meeting they had was devoted specially to the hearing of reports from England and America. Some of these were written, others given orally. Statements were made by delegates from different parts of Eng-

land, and especially from New York and Chicago. He (the speaker) gave an account of the Sabbath School work in Canada. The next day was spent in reading reports from general superintendents of districts, and the whole was wound up by a discussion of the very question that was discussed in this Convention this morning. "The end of Sabbath School instruction." Considerable diversity of opinion was expressed on this subject. In some localities it is almost impossible to introduce the reading of the Scriptures. Some schools merely use a little catechism. The result at which the Convention arrived, and that nearly unanimously, was that which he believed almost every person who had heard him would agree—the salvation of children. The general sentiment of that Convention seemed to be that the Sabbath School was nothing more nor less than a church for the children, and therefore teaching Sabbath School is simply preaching the Gospel to children in the style adapted to children. Hence the teacher should have the same spiritual qualifications, be actuated by the same motives, and be possessed of the same skill as the minister. The speaker then gave a very interesting account of a day he and other members of the Convention spent at the country seat of the President of the Convention. They were treated with the most unbounded hospitality, and had a delightful time. He came away with a higher opinion of Frenchmen and with an experience most pleasant to remember. As to the results of the Convention he did not think any very great results could have been anticipated from a meeting gathered as that was, its sessions so brief, the subjects introduced so varied, and the difficulty of language to be overcome, so great. But it did cheer the hearts of our French brethren very much, and every delegate from distant lands went home with a higher opinion of their zeal, their ability and their courage. Why it requires

no courage for a man to be a Christian here ; it is a credit to him. But there it is quite a different thing, and the courage of these continental Christians, their heroic endurance, their calm magnanimity, their strong faith in God's word, are something remarkable. The speaker then described the happy manner in which he spent a day with the children on an excursion some five or six miles up the Seine. There were 500 or 600 Sabbath-School children, and though many of them were poor, they were all neat and tidy and scrupulously clean. Every one had, if not a bouquet, at least a single flower. They were well-behaved. The idea of reverence for age and authority, for law and order, in those old lands, is greater than it is with us ; and it is an evidence of weakness, not of strength, when respect for authority and age declines. We are ahead of them in most other things but we have lost as well as gained. Could not this defect be removed in some way ? He (Dr. O.) could not understand the childrens' talk, but he could play with them and some glorious sport they had. They could interpret the language of the heart with amazing facility. The last thing he did before leaving New York on his way to Europe was to address five hundred and fifty of the little raggamuffins gathered from the ditches of that great city. When they find these children first they are sifted, and every atom of decency taken out of them. The neglected refuse—those whom nobody would have in their houses—are there cared for. The main idea is to teach them obedience so that they will submit to family authority. Those poor little creatures that don't know what it is to lie down on a bed, are kept and trained for five or six months and then they send them off to the magnificent west to make men of them. A great work is being done in New York in this way. He had a good time there and a more appreciative little cherub audience he seldom ever before addressed. The

first public act he did after landing in England, was to talk to a Sunday-School. The deduction he drew from what he learned at the International Convention, from what he observed in his personal visits and learned from converse with leading men engaged in the work, was that the Sabbath School in the dimensions which it has attained, in the attention it has attracted, in the piety and energy which are employed in it, is one of the mightiest agencies which the church can employ to elevate home piety, to increase her power and to hasten the time when Zion shall arise and put on her beautiful garments. The Sabbath-School should be constantly associated with the Church and the Church should use the school to the very best advantage. In order to do this she must take care to place over it her very best men and women. The conclusion to which he came, from all he had seen and heard, was that the character of the school depends more upon the teacher than everything else put together. What we want then is skilled labor in our Sabbath-Schools. He exhorted the young men to lay themselves out for the work, to prepare themselves for it by study and by prayer. And if some of our young ladies would devote one tithe of the time in learning how to play upon the chords of a child's heart, which they employ in learning to play upon the piano, oh ! what music they would bring out of it. His advice to them was, 'don't play upon your pianos less but play upon the harp-strings of the children's hearts more.'

We had the pleasure of hearing the speech of which the above is a mere outline, and we can assure our readers that the effect which its delivery produced, was of the most powerful description ; rarely if ever, did we hear Dr. Ormiston to better advantage. The meeting had been protracted until near 10 o'clock, and the feeling produced was of the most hallowed nature, so that some were afraid lest the interest

might decline, but, notwithstanding the unfavorable position in which he was placed, the Doctor held the vast audience for three quarters of an hour as though they were riveted to the spot, and when he resumed his seat the church resounded with the most deafening applause. We have good reason to believe that the service of that memorable evening caused many to retire to their homes, resolving to labor more earnestly than ever on behalf of the salvation of children.

The people of "the ambitious little city," may well be congratulated that they have in their midst a minister of such ability as Dr. Ormiston, and all will pray that he may be long spared to labor for the weal of those who sit under his ministry.

REV. W. COOKE, D. D.

"He writes like a master in Israel."

"A fine specimen of true greatness."

"A workman that needeth not to be ashamed."

WE confess at the outset of our sketch of the gentleman whose name stands at the head of this page, that we regard him as one of our choice friends, for whom we have more than an ordinary degree of affection. In this respect we are not alone, as we believe that all to whom he is known, regard him as one of the most amiable and excellent of men. Some twenty-five years ago a minister with whom we were then on terms of great intimacy, after hearing this gentleman and spending a few hours with him at the house of a friend, pronounced him "one of the finest specimens of true greatness that he had ever seen." Probably some who may read what we now write, will say that we are too eulogistic and like the editor of one of our Canadian journals, who once read what we had written respecting the Dr. said that "our statements were fulsome." Be it so. We are sure that those who best know Dr. Cooke, will regard our statements as below, rather than above, the truth.

To begin then, Dr. W. Cooke has been for more than forty years a leading minister in the Methodist New Connexion, a branch of the great Methodist family in England. The denomination is not numerous, but many of its members are wealthy and not a few of its ministers are men of considerable literary ability. Were they connected with some of the more influential denominations they would

doubtless be more extensively known. Foremost in the Ministerial ranks is Dr. Cooke, who has more than once been elevated to the Chair of the Conference. He has been stationed in all the important circuits in England; has been General Superintendent of their missions in Ireland; and now while we write, he occupies the double office of editor and General Book Steward, a position which he has held for more than twenty years, but from which he intends to retire in 1870

Dr. Cooke does not belong to those who have had the advantage of a collegiate course. Born, we believe, in what is now known as the 'Potteries of Staffordshire,' of parents who were not able to send their son to a seat of learning, he had but a limited education in youth. He was, we understand, in early life brought to embrace religion, and in company with some other young men he became a member of a literary society, for the purpose of self improvement. The reading of those devoted youths was confined almost entirely to theology. Some of them made considerable proficiency in that important branch of knowledge, and were therefore soon called to exercise their gifts as exhorters and local preachers. One of them, to whom we are indebted and who was himself a useful Methodist itinerant for upwards of forty years, told the writer that in a very little time after the above association was formed, it was manifest to all that the future Doctor was likely to be "the man of the society." "He surpassed us all," said our informant, "and he has kept ahead of us ever since."

It was not likely that a young man who possessed a pleasant mode of address, and whose health was good, and who was evidently possessed of talents that were far above mediocrity, would be allowed to remain at home. Accordingly we find that he was solicited to join the ranks of the Ministry, and from the commencement of his itinerant ca-

reer, he has been deservedly esteemed as a man destined to be of more than ordinary value to the cause of Christ.

Being popular from the commencement of his ministry and always standing high in the denomination to which he belongs, he was at an early period sent to Ireland, where he remained for some years in charge of the missions in that country. In this important sphere he labored indefatigably. We have been informed by one of his Irish fellow-laborers that the amount of toil to which he subjected himself was almost incredible. No kind of weather could prevent him keeping his engagements ; and no matter how meagre the accommodation which he might have in some of his missionary journies, he was always cheerful and was ever ready to endure any sacrifice for the cause of Christ. No doubt while he was in Ireland, he saw the practical workings of popery to such a degree, as to cause him ever since to hate that system of intolerance and always be ready to speak against it, or wield his powerful pen towards hastening its destruction.

At the same time the knowledge which he received respecting Ireland, was a great benefit to him in all his subsequent life, inasmuch, as he not only ever afterwards had great sympathy for every matter relating to Ireland's welfare, but was especially anxious that the cause of Protestantism should be maintained in that country at all hazards no matter how much it might cost. He knew that if Ireland could be saved from the curse of popery, that the influence of 'the man of sin,' would be paralysed everywhere for at present the natives of 'the emerald isle,' are among the greatest colonisers of the world ; and go where they will, they take their religion with them. It is an unhappy fact in all our large cities and towns, both in Britain and America, that the people of Ireland are more frequently seen in our police courts and places of judicature, than any

other class of the community ; and to what is this to be attributed ? Simply the system of Popery, which blunts the moral sensibilities of man, warps his intellect, and teaches him to trust in the priest rather than in Christ, consequently Roman Catholics for the most part, at least, do not act but as they are instructed to do by their ecclesiastical superiors.

Somewhere about thirty years ago the Methodist societies in the North of England, generally, but more particularly those of the Methodist New Connexion, were plunged into a state of great disquietude by reason of the agitation which was brought about by Mr. Joseph Barker. Mr. B. had been a minister in the New Connexion, and had been very popular chiefly through his lectures on Socialism, and the discussions he had held with some of the chief advocates—apostles they were called—of that infidel system. Unhappily however, Mr. B. soon afterwards began to propagate views that were of the most heterodox character. The Conference of which he was a member, could not in justice to itself, allow him to proceed without calling him to account. The consequence was that after his expulsion he soon made a division in several places where he had formerly travelled. The havoc which he made in some of the Methodist Churches in the North of England was truly frightful. We remember hearing a minister who was an eye-witness of the devastations that were then made, say, “that he had no doubt but that thousands had been seduced from the truth by Barkerism.”

Mr. B. having renounced one doctrine and then another it was hard to form any idea of what he would eventually become.

He published the following singular sentence in some of his writings which were issued at the period of which we now write :—“I am never at one stay, I have been changing

or going forward ever since they knew me ; and I am changing or moving onward still, and neither they nor I can tell what I shall be in the end.

It was a very usual course with Mr. B. to challenge ministers to meet him in public discussion, on what he was pleased to term the system, that he propounded as "Evangelical Reform," and he would boast again and again that not one of the "hirelings" durst meet him in public debate. No doubt Mr. B. was a man of more than ordinary ability, and the labor which he performed at this time, was truly prodigious. At length a foeman worthy of his steel was found in the person of Rev. Dr. Cooke, who had been sent to Newcastle-upon-Tyne, to gather up the few scattered fragments of the church that had not been swallowed in the commotion.

After much bandying about terms ; the discussion at length took place in the town already mentioned, and for ten nights the excitement was of the most extraordinary description. The admittance was by ticket, and every night hundreds of additional tickets could have been sold. All the Protestants ministers in the town took deep interest in the affair and encouraged Mr. Cooke by their presence and sympathy. When the discussion was brought to a close a testimonial was presented to the gentleman who had so zealously and ably defended the true Protestant creed.

Mr. C. in making a speech in acknowledgement of the valuable testimonial which he then received, gave an able review of the principles for which he had contended, and concluded a most eloquent speech thus :

"An enlightened regard to our posterity conspires with all other motives to urge us to be faithful to our trust. We occupy an important position. We stand between two generations, the one passing away and will soon disappear ; the other is rising up and will soon fill the spheres we now

occupy. The interim presents a fearful struggle between truth and error, between christianity and infidelity, and on the vigilance, the consistency and faithfulness of those now in the bloom and vigor of life—on the fidelity of those especially whose judgment, character and talents qualify them to influence public opinion, to guide and control the minds of the present generation, the welfare of the future ages greatly depends. The rising generation will be cast into the mould of the prevailing sentiments and principles of the times we live in. This is the crisis and our conduct in it will give a character and complexion to future ages and generations. If we betray the truth which God has committed to our trust, which providence has solemnly charged us to keep, which the souls of myriads of martyrs lying under the altar call upon us to preserve entire, which the pages of past history admonish us to hold fast, which all the interests of religion commands us to retain, then black will be our ingratitude to God, treacherous will be our conduct to all our ancestors, and murderous will be our conduct to our children and generations yet unborn. We entail upon posterity the leprosy of our unbelief and apostacy; we infect the atmosphere which they have to breathe; we poison the fountains they have to drink; we intercept the heavenly rays which were intended to enlighten and save them, and involve them in the malaria of pestiferous delusions, and damnable heresies; we throw society back; we postpone the day of millennial glory and originate events which may introduce again the darkest and bloodiest scenes which have yet transpired in the history of our world. On the other hand, if faithful to God's cause, we shall prove ourselves worthy the times we live in—worthy of our noble-minded ancestors and the trust providence has committed to us. The truth will be preserved, the designs of the enemy defeated, and the benevolent purposes of God ac-

complished. Our posterity too will bless us, and will enter into the inheritance of our privileges and our labors. The impulse given to truth and religion in the past century will be accelerated and extended in this, and the momentum will be transmitted to future ages. The triumphs of the cross will be advanced. Science and art and commerce and all the secular advantages of this enterprising age will be made subservient to the great interests of religion and the conversion of the world. The earth will help the woman. The operations of providence will promote the purposes of grace; and that blessed era will draw near when the truth shall be everywhere triumphant, when all the enemies of the gospel shall bow before its power and the whole earth shall be filled with the glory of God. Then let us gird up the loins of our minds, put on the whole armour of God, and fight the good fight of truth. Let decision, vigilance, earnestness, benevolence, holiness, prayfulness, and christian enterprise characterize, our whole conduct. Let our hearts retain the truth, our lives adorn it, and our labors promote it. Let us be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord."

The discussion with Barker brought Mr. C. into more public notice than he had ever before enjoyed. Applications to preach at the dedication of churches and other special occasions poured in upon him from all quarters; and wherever he went, the crowds that were anxious to hear him, were so great that he was often necessitated to conduct his services in the open air. The speeches which he had delivered at the discussion, were taken down by a first class phonographer and the whole was soon published in a 12mo. volume of more than 500 pages, which at the time had a rapid sale. The circulation of this volume, extended the fame of the humble Methodist preacher who now be-

came known among the literati of the day. Though aside from our purpose, we feel sure that such of our readers as may not have seen the volume in question, will be glad to know how it was noticed by some of the Reviewers of the day. One said, "In bringing this work before our readers, we have no hesitation in expressing our most decided conviction of the signal triumph which Mr. Cooke achieved over his opponent. We exultingly express our high admiration of the learning, talent, research, and intellectual power displayed by our esteemed brother." Another said, "Mr. Cooke's speeches on the incarnation of our Lord, and the Trinity, are masterly, and are of themselves sufficient to earn distinction for him within and beyond his own denomination." At the period of Mr. Cooke's ministry to which we now refer, he felt himself called upon to defend in every possible manner, the peculiar doctrines of Methodism, which had been assailed with so much virulence. The result was, that he issued a goodly volume, the substance of which was first published in tracts, entitled "Christian Theology," which competent judges pronounced to be the best summary of the doctrines of Methodism that had been published in such a marvellously cheap form.—The volume became a Standard in some of the Methodist bodies, and is still kept on sale at all the Methodist Book stores both in England and America. It has been of especial use to that invaluable class of men—Methodist local preachers.

The work in question, produced among others, this good effect, it was the means of causing some attention to be paid to doctrinal preaching. The fundamental truths of our holy christianity, were thus for the time being at least, more carefully examined, and not a few of the most popular Ministers of the day, would then direct the attention of their people to the leading truths of the Gospel, such as

human depravity, redemption by Jesus Christ, the witness of the Holy Spirit; and the duration of future rewards and punishments.

While Mr. Cooke was thus performing a great service for the Church of Christ, by silencing his crafty opponent, and defending the truth, which had been so ferociously assailed, his health began to pine away, and after his term of three years in Newcastle had expired, he was sent to Manchester, where, after a short time, he was compelled to seek a respite from active labor, by retiring to the continent of Europe for a few months, with a view to recruit his wasted energies; but, several years elapsed, before he was strong to labor as he had been accustomed to do.

The Conference being anxious to prolong the life of one, who had been so signally useful, wisely appointed him to the duties of Connexional Editor and Book Steward, (we presume the duties of the latter are easy,) to attend to which, he must needs remove to London, where he is henceforth known as an important citizen of the Metropolis.

Some time after Mr. C.'s removal to London, he began to give evidence that he was again restored to something like his former vigor, and we think he somewhat imprudently took upon himself more work than he should have undertaken. Besides editing two monthly periodicals, and attending to the duties of Book Steward, he had an abundance of official duties to discharge, so that he was never free to take the least recreation. He has been heard to say that he was glad when Saturday came, because, then, for the most part, he went into the country to preach on the Sabbath, and these country journies he always enjoyed, as his seasons of recreation.

In the meantime, he was prosecuting his studies with amazing vigor, so that he became known as an author of no mean ability. He issued a second volume of Theology,

entitled "Theiotes," which was afterwards expanded, and published under the title of "The Deity," which we have always thought to be his most valuable work. We have read it over and over again, and every time we do so, we are reminded of what a critical friend said to us, after he had read the volume in question, for the first time: "I wonder that God hath given such powers to man." It is a book of great research, written in the author's usually chaste style, and is a successful defence of the existence, attributes, and personal distinctions of the Godhead. All classes of Reviewers commended it in the highest terms, one of them, even said, "that the work was superior to that of Dr. Brown, which obtained the celebrated Burnet prize, £1,200." Another said, "it possesses all the brilliancy of Robert Hall's celebrated treatise on 'Infidelity,' combined with the energy of his powerful mind. It is one of the most perfect treatises of the times against infidelity."

It was, we believe, the publication of "The Deity," that caused one of our seats of learning, in the United States, to confer the degree of D. D. on the gifted author—an honor to which we conceive he is justly entitled, for surely the number of his works is such, to say nothing of their high character, that the mere repeating them will prove that he labors unceasingly, for the production of such books as are calculated to help the cause of truth and righteousness.

Dr. Cooke has issued a goodly 12mo. volume called "Shekinah, or the presence and manifestation of Jehovah, under the several Dispensations from the creation of man to the day of Judgment." We believe, that it too, has had a large sale, and has been deservedly esteemed by all who have given it a careful perusal. Some have thought that it is the substance of sermons preached by the author at different periods of his ministry. We know not but that the opinion may be based on truth. If so, we feel sure

that the congregations who were privileged to hear such sermons, were certainly more highly favored than many.

Our Doctor has published a host of pamphlets, as well as some small volumes. We may mention a few. "The three intercessors united, the Son, the Spirit, and the Church;" "The testimony of the ancient Jewish Church with respect to the Divine Logos;" "The Grand Prize;" "Thoughts on the mode of the Divine existence," and several others in the shape of separate sermons, which the author has preached, and has issued through the press, to satisfy the wishes of numerous friends who heard them in public.

Dr. Cooke is alive to the crafty footsteps of Popery.—When the late Cardinal Wiseman was proclaimed Archbishop of Westminster, the Protestants of England were so much aroused, that in less than a month afterwards more than *one hundred* different pamphlets were issued, bearing on the question, that had become *the* question of the day. Among these was "Papal Aggression," by Dr. Cooke. He has since published "The Foundations of Popery Destroyed," "Popery Exhibited," "The Pope's Curse turned into a Blessing." All these treatises are of great value, and possess a great amount of matter in a small compass.

When Bishop Colenso startled the world by his bold assaults upon Divine Revelation, Dr. C. was again at his post, and issued two small publications entitled "The Bible," and "God's Word defended and infidelity repulsed." He has also sent forth "The Cosmogony of Genesis; its inspiration and harmony with science." It is an 8vo. pamphlet of 32 pp., and contains an abundance of valuable matter. It is a real *multum in parvo*. The reading of many elaborate works is here brought into a small compass. The inspiration of the book in question is first clearly proved. The objections which are made to its Cosmogony are then fairly stated, consisting of objections derived from Astronomy,

Geology, Chronology, and Physiology, all of which are carefully examined and then proved to be without foundation to rest upon.

We regard this pamphlet as an able summary of arguments in favor of the book of Genesis, which has been assailed in these latter days, with more than ordinary severity. The learned author concludes his admirable production in the following nervous language: "The objections have been answered by arguments derived from the domain of each respective science, and the conclusion to which we are carried by logic and philosophy is, that the teachings of Revelation and the testimony of Nature are in perfect accord. The history of the past and the evidence of the present unite to show that the believers in Holy Scripture have no cause to fear the future discoveries of science, nor have the abettors of infidelity the least ground for exultant anticipations, for Revelation and Nature, which have harmonized hitherto, will harmonize for ever. They have both the same glorious Author, and the testimony of of both eternally agreeing, shall eternally unite in unfolding the perfections of the ever blessed God."

One of the earliest pamphlets which was issued by the distinguished man whom we have now introduced to our readers, was entitled "Teetotalism purified from unsound opinions," and was given to the world more than thirty years ago. We remember to have read it at the time, and retained a copy for several years. We regret that we have not been able to lay our hands upon it now. Many fruitless searches have been made for it. The author endeavors to prove that *expediency* is the ground on which we can most successfully defend the Temperance question. Not having the work at our command, we wish to speak with great caution respecting it. We need scarcely tell our readers, that while we are ready to admit that the argu-

ment from expediency may be used to great advantage, in discuss the Temperance question, nevertheless, we think, that higher ground than that can now be taken, and we hardly think that Dr. Cooke would publish the pamphlet in question at the present day. So much investigation has been given to the subject, by Drs. Grindrod, Lees, Jewett, Miller, and others, that we may now boldly maintain the position, that the manufacture and use of alcoholic liquors are an unmitigated curse, and that it is a misnomer to designate such poisons as being good creatures of God. They rob God of his glory and plunge man into misery. They are evil, only evil and that continually.—We rejoice to think that Dr. C. adds to his many virtues that of *temperance*. He is a thorough, practical teetotaler, and recommends abstinence both by precept and by example.

Dr. Cooke is known as a Biographer. He published a volume entitled the "Life of Rev. Ralph Waller," which has ever been a favorite book with us. The holy man who is there portrayed was of the class of men which contains a Smith, a Bramwell, a Stoner, a Collins, and others of precious memory. He died comparatively young, but he was full of honors. He was a real revivalist, and spared no pains in prosecuting the work of "the ministry." "The Life" should be read by young ministers especially.

Dr. Cooke also published the life of Alexander Kilham, in which he gives a *resume* of the principles of church government as held by Mr. K. Some questioned the propriety of issuing such a book at the time of its publication, seeing there was then great agitation in the Wesleyan church in England, and the book was regarded as being intended to draw some of the dissentients towards the denomination of which Dr. C. is a member. It might be so, and should the supposition be correct, it follows that the author is very

zealous for his own denomination, not an unusual occurrence.

Of one thing we are certain that of late years Dr. Cooke has often spoken and written in favor of Methodist Union and some have even accused him of having leanings towards an amalgamation with the Wesleyan or Old Connexion. He is of two generous a disposition to be cynical, and we believe that he would hail with delight such a union of the Methodist bodies as would tend to heal the breaches which unhappily exist among the followers of John Wesley, and do away with the unseemly strife that too often follows the introduction of various Methodist sects into the same neighborhood. He is a real Methodist, and thoroughly understands its history, and doctrines, and polity, as may be seen, not only in some of the works which we have mentioned, as being the productions of his versatile pen, but, also in the volume which he and others published to commemorate the jubilee of the Methodist New Connexion.

The space we have already occupied forbids us enlarging further. We had marked some striking passages in some of the Doctor's sermons, which we designed to insert, but we will only give the following from a speech, which he delivered a few years ago, at a Missionary Meeting, held in the Free Trade Hall, Manchester, which we regard as a good specimen of the Doctor's style of address, on such occasions. He said: "No country in the world has such facilities for extending the Gospel as our own. We can meet together freely and fearlessly as no other people can, and under the protection of our Government discuss all useful questions. Our colonies are the most extensive in the world, and are vast centres of power and influence; our commerce reaches to the utmost parts of the earth, and our enterprise goes with it; Englishmen gaze on every constellation, and visit every market in the world; all lands

are made to contribute to our interests and power, and our coast line has constituted us a great maritime people, and made Great Britain the centre of all nations. Many drawbacks we know there are, but here is Christianity in its life and power; nowhere is it better preached or better exemplified. The Bible has fitted us for the great work of evangelising the world. It has given a tone to our literature, to our arts, and to our science; and though Germany is renowned for these, her theology is blighted by the prevalence of neology. America has many means of usefulness but she wants the age, and stability, and strong government of England. Not long ago she had the curse of slavery upon her head, and this was a great disfigurement of her Christianity, and sadly in the way of her usefulness; but now, thank God, she had cleansed herself of that foul blot, and her 3,000,000 slaves stood erect as citizens of that free republic. (Cheers.) The speaker then referred to our immense wealth, and asked why we were thus distinguished, why we stood thus pre-eminent amongst the nations of the earth in our means and opportunities for evangelising the world. No other answer could be given than that, in His wonderful providence, God designed that we should take the lead in spreading the Gospel from the "river to the ends of the earth." Never did any nation in the annals of the world occupy a position of so much grandeur and responsibility as our own. That which the Jews were under the Old Dispensation, England was under the New, with this difference, that we had a far more perfect system of religion, far greater resources and opportunities for blessing the nations of the earth than the Jews had in the proudest period of their national glory. A review of the changes that had occurred in so many countries showed that never were the obstacles so few, never were the facilities so great as now, to the propogation of Christianity over all the

earth. He referred to some instances of the progress of this denomination in China. The number of members had exceeded the number of any other denomination gathered into church fellowship within the same period. And how it contrasted with the labors of missionaries in former times! Mr. Townley, the honored agent of the London Missionary Society, stated that the Church, the London and the Baptist Missionary Societies labored in the province of Bengal through seven dreary years without receiving a single convert into their fellowship. But the agents of this New Connexion went forth, and had no sooner sown the seed, than they were blessed with a harvest. Moreover, the character of the converts was most encouraging. A number of them were men of education, according to Chinese standards—men of high intellectual capabilities, and of capabilities too, for the dissemination of Christianity by their speaking and labors among their own countrymen. They had men coming among them of high social position. There was now worshipping in their chapel an elderly and most respectable Mandarin, one invested with magisterial power. He evinced a growing interest in all that related to the spread of the Gospel among his countrymen. A few weeks ago he remained to witness the Lord's Supper, and at its close he begged permission to place his offering amongst that of the members of the church. A short time ago a brutal assault was made by some natives upon members of the society and of the congregation, occasioned by women coming to the public services, which was regarded as very outrageous and inconsistent with Chinese notions of propriety. This Mandarin stepped forward, and issued a proclamation threatening pains and penalties against any who molested or went to the Saviour's temple, (such was the name of their sanctuary) for doing any injury to any of the friends of the Christian religion. He was so much

interested in our Saviour and our religion that he had got some passages of the New Testament and the teachings of Christ beautifully written on card, and suspended in his public office."

We will also give a short extract from a more recent speech delivered by Dr. Cooke, we believe in the same place, Free Trade Hall, Manchester. "He rejoiced to find we were all fighting against sin and Satan, and he trusted they should fight on till Christ reigned triumphant in all lands. We were all here to-night for this purpose. What we wanted was simply the conversion of the world. For this they labored, for this they prayed. God had done much for us as a people. Our civil and religious liberty, our cheap Bible, our right to read and interpret it, our Sabbaths and our sanctuaries, are all tokens of God's special regard for us. We have a philosophy, which, on the whole, is seeking the truth, a bible which teaches the truth, a religion which lives the truth, and we have the glorious cross of Christ, which unites one world and illumines all others. We cannot do better than disseminate these great truths through all lands, and they will upraise and bless our race. I am glad that something is being done at home. But much more is needed; for we behold the most destructive errors being propagated with an effrontery that all but astounds us. What did Archbishop Manning say the other day at Leeds? Why, that the Roman Catholic Church had no need now to put itself to the trouble to defend its own distinguishing doctrines. There was no need to discuss these doctrines now; their defence had gone into other hands, and the questions were settled. The Anglican Church, he said, was doing all this for them, and they, (the Romanists) had now time to devote for other matters.—Transubstantiation, he said, was safe in the hands of the clergy of the Establishment; the doctrine of purgatory

was safe in the hands of the clergy of the Establishment; and the doctrine of the intercession of saints was safe in the hands of the Protestant Church of England. What were we to think of this, friends? Are we never to awake to the importance of declarations like these? How far are men like these to go ere we arouse ourselves! O, for Latimers and Ridleys in our own day! We want them again to bear down these barefaced heresies. Have we forgotten how the martyrs suffered and bled and burnt for our glorious truths? Have we forgotten how they braved the inquisition and faced the fires of Oxford, Smithfield, Derby, and other places, to defend our religion? Listen to their voices as they call to us from their dungeons and those stakes, to be faithful to our God and his precious truth. Atrocious were those who led them to death for their fidelity to truth, but more atrocious still are those who are now thus betraying that truth. (Tremendous cheers.) This is a species of infidelity to the Church itself which seeks to destroy all that is glorious and peculiar in the religion of Jesus. But it is our duty to root it out by all the means in our power. We must attack these grave errors, not with kid gloves, but with strong limbs, with bone and muscle; nor must we cease our labors till all forms of error are swept from the earth. Heathenism must give way; Mohammedanism must give way; Popery must give way; and infidelity, with its negative creed, must give way too. We have much to do yet; for Africa is still in her wretchedness and misery, and Asia is in her gloom, led captive by superstitions which seem immovable. Still, we have nothing to fear, for a thousand prophecies declare that God's truth shall triumph, and God himself hath told us that his word shall not fail. Little more than a century ago Methodism numbered a mere handful of adherents, now she has twelve millions. One hundred years ago America counted five

Methodists, and one of these was a poor black slave, but now she has eight millions of adherents. Sixty-two years ago we had no Bible Society, but now our Bible Society sends out 2,500,000 copies of the precious book annually. Every year now we have the world's prayer-meeting. One week is set apart yearly to supplicate the ruler of the world for the conversion of the world. And our God will hear our prayers—must hear them when they are the united and fervent prayers of the whole religious world. Not many years back New Zealand and Australia were unknown lands to us, but now the gospel was preached there almost as at home. Turkey, fierce and persecuting as she was for centuries, has now been compelled to cease her cruelties. She has done her bloody work, put by her sword, and now allows the truth, as it is in Jesus, to be preached under the shadow of the minarets and mosques. The bible has got into Italy at length, and what is the result? Why, Italy is free. When that book found its way there, and was allowed fair play, it soon crushed despotism and began to censure Popery. All honor to Garibaldi! And what was becoming of the Pope? No one knew. He was in a sad plight. He cried out, but no one cared for his cries, and the priests were getting married like other honest men. Priests and popes had lost their old power. Once the Pope's threats made great men tremble; but now all, even in Italy, laughed at his bulls and lighted their cigars with his anathemas. He declared the Pope was about "to be off," for Italy was becoming too warm for him. When he took his departure, he (the Doctor) hoped he would pack all up, and go bag and baggage. Let him clear clean out, and take all with him—the thumb-screws and racks, and all the mischievous antiquities of his old and worn-out system; and when he was in retirement it was to be hoped he would meditate a little and repent.

obtain the pardon of his sins, and that salvation which is open even to the chief of sinners. (Laughter and cheers.) The Doctor here explained that the Bible called the Pope "the Man of Sin." He (the Doctor) liked to see Christianity doing her own work in her own way—not with earthly power, not with swords, and soldiers and thunderbolts, but with her own beautiful spiritual weapons. Let us, then, do our share by all the means with which God has blessed us, and let us cease not, nor weary not, till we see the world brought to Christ."

In person, Dr. Cooke is about five feet ten inches in height, rather stout, almost inclining to corpulency. His face is round, the mouth being large is well adapted for speaking. His countenance is very pleasant. When in the pulpit he looks dignified, and speaks usually with great force. On the platform, he is occasionally playful, and at times his speeches partake much of incidents. We well remember the first time we heard him at a Missionary Meeting, at North Shields, England, many years ago, on which occasion he gave lengthened narrations respecting his tours in Ireland. His description of a "respectable inn" was both graphic and amusing. The scenes which he depicted, sometimes convulsed the audience with laughter, and then again, you could hear the suppressed sigh, as some painful case was being presented. The speaker was very animated, and when he sat down, the congregation cheered him in a most rapturous manner. It has sometimes been said, that Dr. C. intends to visit the American continent, where one of his sons and a daughter have taken up their abode, and we are sure that were he to carry out his long-cherished intention, he would receive a cordial greeting, from many to whom he is known by reputation; others, who have long regarded him as a personal friend, would hail his presence with delight, and none more so than the writer of this sketch.

REV. CHARLES GARRETT.

"A hot iron though blunt, will pierce sooner than a cold one, though sharp."

"Give me one hundred preachers who fear nothing but sin, and desire nothing but God ; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."—WESLEY.

"A workman that needeth not to be ashamed."

MONGST the ministerial adherents of Temperance in England, of whom there are not less, we believe, than *three thousand*, including all denominations, there are few whose name is oftener mentioned than that of the Rev. Charles Garrett. He is known from John O'Groat's House to Land's End, and there are few large towns in that tract of country, where his voice has not been heard, proclaiming the glorious truths of Temperance.

He is one of a noble band of Wesleyan Ministers, who are not afraid to speak out everywhere on this subject. Time was when comparatively few of the members of the Wesleyan Conference were identified with the cause of Temperance. This is to be regretted, for as the Rev. W. Morley Punshon, M. A., said in his farewell address to his friends when leaving England, "if Methodism had taken hold of the Temperance work in the beginning, and had held it in her own hands, and wielded it in a Christian manner, she would have been more powerful in connection with the great humanising movements of the age than she is."

We are glad to say, that now, hundreds of Wesleyan Ministers, in England, about *one-fifth* of the whole, are en

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rolled in the Temperance ranks, in one form or another. Some of them take more than an ordinary interest in the cause. They are not merely enrolled under the banner, but they manfully fight under its colors. We may mention a few.

There is JOHN BROADBENT, late of Sunderland, now of North Shields, in both of which towns he has been particularly active in the cause. At Sunderland, he was successful in reclaiming some hundreds of the veriest outcasts in that celebrated seaport. In company with other gentlemen, he instituted the plan of awarding prizes to some who had been reclaimed, as encouragement to them for the proficiency they made in their advocacy of the cause of Temperance. So much was he beloved by all classes, (excepting we presume, those engaged in the traffic,) that when he was appointed to leave that town for his present field of labor, a valuable testimonial was presented to him, in the shape of an address, and a purse containing the sum of £100.

He had not been many weeks in Shields, until he went to the lowest part of the town, and commenced operations by investing the money given him at Sunderland in the erection of a Hall, where temperance meetings and social gatherings are held. In the summer season he holds public meetings on the New Quay, where we have often stood, and preached the gospel and proclaimed the truths of Temperance, more than a quarter of a century ago. But, alas! for Bro. Broadbent, he has made himself very offensive to "the Victualler's Association" of that town, as he has been accused of being "a brawler," fined by the magistrates for his conduct, and their decision has been confirmed by the court of Quarter Sessions, so that he has been made to smart for his zeal in the temperance cause.

But Mr. Broadbent will not slack his labors. We hope

he will become "more vile." We are glad to learn that there has been so much righteous indignation felt at the punishment inflicted upon "the brawler," that a subscription has been made on his behalf towards defraying the expenses of the trial, so that we would fain hope, that even this may turn out to the furtherance of the cause.

Besides the ministers whom we have already noticed in other parts of this volume, there are the venerable JOSEPH HARGREAVES, who a few years ago delivered a most eloquent speech in the Free Trade Hall, at the anniversary meeting of "the Alliance," in which he gave a most graphic view of the state of Liverpool, at which town, he was at that time stationed; also, JAMES YEAMES, who takes such an active part in the Band of Hope movement; MARSHALL RANDALLS, who has spoken at one or more of the temperance meetings held during the sittings of the Wesleyan Conference. Then there are G. W. OLVER, Secretary of the Normal School Institution at Westminster, whose voice is often heard in the metropolitan pulpits, as he reasons on righteousness and *temperance*.

We have also in this connection to speak of J. P. DUNN, who can thunder not merely against Popery and the Man of Sin, but also the sin of drinking. Space would fail to tell of BOWDEN, TYACK, DONOLLY, EARDLY, and a host of others, among whom we must not omit to name the noble WM. ARTHUR, M. A., who is a prince in Israel, in whatever department he may be placed.

In mentioning the name of Charles Garrett, however, we are reminded that he is one of three who publish the Methodist Temperance Magazine, which is now in the third year of its publication. A few clergymen of the Church of England had launched their excellent little serial in the same good cause a few years ago, and perhaps this example stimulated our Methodist brethren to start their

unpretending little periodical, with a photograph of Wesley on the first page, and the words "the truth in love" inscribed underneath; a very appropriate motto. The Magazine is doing good service, we always hail its arrival with delight, and read every article with unmingled pleasure.

Revs. G. Maunder, C. Garrett, and T. B. Stephenson, B. A., are the trio, to whom the world is indebted for the Methodist Temperance Magazine. The first named gentleman has always been a hard student, and still continues to be a great lover of books. He is said to be somewhat of a recluse; this arises from his severe habits of study. He has been in the ministry more than thirty years, during which time he has occupied some prominent circuits, and has generally been in good odour, both with his brother ministers and the people among whom he labors.

Mr. Maunder has for many years been identified with the cause of Temperance, and though he does not so often appear on the platform as some of his brethren, yet when he does speak, he is heard with breathless attention. He gives evidence that he understands what he is about, and also knows how to make other people understand. His forte, however, we fancy, is *his pen*. Some of his productions that have come in our way are well worth reading. If we are not mistaken, his facile pen is often employed in Temperance literature.

Rev. T. B. Stephenson, B. A., the junior editor, has only been in the ministry since 1860. He has had the advantage of a literary education, and has earned for himself a good degree, as he is active in every good work. He is at present stationed in one of the metropolitan circuits, where he has labored for two years, and has been instant in season and out of season. In the streets and in halls, and private houses, as well as in churches, he lifts up his warning voice against all manner of iniquity. The open air services

which he has held, at what is known as "the New Cut," have been made abundantly useful.

At the Conference of 1869, when the Temperance meeting was of the most enthusiastic description, Mr. Stephenson was one of the speakers. Among other startling things which he then said, take the following: "A nobleman in London the other day came to a friend of mine, and he said, 'What can I do? My wife is a drunkard; nothing I can say to her, nothing I can do for her, seems to be sufficient to withhold her from the excessive use of strong drink.' My friend said, 'My lord, are you prepared to put away the bottle altogether? That is the thing you must do; put it away; you must remove the temptation.' And that noble lord came back a week after and said, 'he could not do as my friend advised. His position was such that his noble friends would abandon him. His position in life would be lost, and even to save his wife's life he could not be a teetotalter and enforce teetotalism in his house. * * * There is a gin palace in my neighborhood, one of the very lowest, which the other day was sold to a new tenant; the outgoing tenant had given £30,000 or \$150,000 for the good will, and in seven years had made his fortune. And for two other small public houses, £15,000 was paid for the right of going on. That of which I speak is also the poorest neighborhood of London. When we think of these things, when we think of the force of custom driving these people like sheep to the slaughter, every day, and all the year round, we must see the imperative necessity of destroying it. * * * You talk about idolatry destroying the natural affections, about the mother taking her little child and throwing it into the waters of the Ganges. Why, only the other day I heard of a case in which a woman, for the sake of 1s. 6d.—37½ cents—which her boy earned, and which she spent in drink, refused to let him be admitted

into a home where he would have been fed and trained to a godly life. She drives him first of all for 1s. 6d. to labor in the streets, and then drives him into the streets to steal or beg his bread. And you talk about idolatry and unnatural crimes. Why, it was only the other night that a woman came to some of us after our open air services, and said her drunken husband drove her out to earn, by the shame which is unutterable, the where-with to keep him in food. You talk about the horrible cruelties of heathanism. It was only the other day a woman in Liverpool thrust a red-hot poker into the body of her own son, in a drunken fit. It is not long ago, a man in Glasgow, having been separated from his wife, and hearing that she had died, went to some people charitably disposed, and begged a few shillings to bury her. He went into the cellar and got some whiskey, and dragging the dead body of his wife on the floor, put it on a shutter, and shaking his fists in her pale cold face said, 'You got me six months not long ago,' (he had been committed for his brutal treatment) 'but you will never do such tricks again for me.' The evil there is, if we could only see the cover taken away from the mouth of the pit, would make our very hearts grow sick. * * * There are men whom we have properly found fault with, whom we have branded as enemies to the simple christian faith, who are throwing themselves into the very front of this movement, because they see in what way the stream is flowing, and are anxious to take advantage of the flowing stream. Archbishop Manning is in the front, and there are men who are utterly irreligious who see the necessity and honesty of this abstinence movement, and you and I, in our measure, have to decide whether the movement is to be altogether an irreligious movement; and secondly, whether our church, which I believe to be better able than any other, properly worked, to deal with all social questions

concerning the great mass of our fellow countrymen, is to have its share in doing this great work."

From the above, it will be seen that Mr. S. is a meet companion for his brother editors, and having youth and vigor on his side, we hope that he may be long spared to battle for the truth, and zealously labor for the public weal. It is no reflection upon the honored men who have long since gone to their reward, to say that the Wesleyan Conference in England, never had a more zealous, self-denying and successful class of men in the ranks of the ministry, than at present. Their praise is in all the churches, and every Conference appears to surpass the former in religious fervor.

Perhaps our readers will accuse us of having made an unnecessarily long digression. We will now return to Mr. Garrett. He commenced his ministry in a memorable year in the history of Methodism—1849. God grant that such scenes may never again transpire as then took place in the Methodist Church. But in the midst of great defection, there were some found faithful, and the result has proven the wisdom of their course. Never was Methodism such a power for good as at the present time. She seems of late years to have been buckling on her armour for renewed conflict, and the victories she has achieved, foretel the illustrious achievements which are before her.

Some time ago, when Mr. Garrett appeared on the platform of Exeter Hall, at the anniversary of the Wesleyan Missionary Society, he drew a vivid picture in contrast of what he then saw before him, and what he beheld in the same place some eighteen years before, when he was comparatively a boy. "There were storms howling, and dark clouds lowering over us, and there were a great many people who seemed exceedingly anxious to mount the platform, as if speaking in Exeter Hall was a thing very greatly

to be coveted. There was some rather sharp shooting perhaps on both sides. * * * Thank God, the storms are over. That storm, like a good many others, has torn up, perhaps, some old trees, and wasted some beautiful scenes, and destroyed some promising plants, but it is the prerogative of our God to make the curse a blessing, and now, thank God, our hall is filled with larger crowds of ardent, enthusiastic friends."

During the twenty years that Mr. G. has been a Methodist itinerant, he has occupied some arduous fields of toil, and although he has not, we believe, ever been superintendent of a circuit, or chairman of a district, he has never been, we dare say, "unemployed or triflingly employed." His labors have been truly herculean. The wear and tear to which he has subjected himself, must have been dreadfully severe, and had he not been possessed of a strong constitution, he would have snapped asunder long ago; but, as he drinks no stimulants, he is always in good spirits, and is ever ready for whatever kind of work may be required at his hands.

For the last few years he has been stationed at Preston, Hull, and Manchester, all of which are centres of great influence, and heavily tax both the physical and mental powers of those whose lot it is to labor there. While in Preston, the cotton famine was at its height. In connection with his devoted superintendent, the Rev. David Hay, he labored indefatigably on behalf of the suffering poor, and often went from house to house, not only to speak to the people about their souls, but also to minister to their physical necessities. In this respect, he and those who labored with him, were almoners of good, and the fruit of their toil will be like bread cast upon the waters seen after many days.

That cotton famine, occasioned by the American War,

which, God be praised, put an end to "the traffic in human flesh," was a time to try men's souls. The poor then learned who were their true friends. Never was there a period in the history of England, when there was such a noble, practical illustration of the effects of Christianity. Men and women, rich and poor, nobleman and plebian, vied with each other, who should do most for suffering humanity in that terrible crisis. The poor starving people endured their trials with great fortitude, and no doubt, good was brought out of evil; the Almighty is wise in all the affairs of his government, and nothing with Him comes by chance.

Speaking of the season we are now reviewing, Mr. Garrett said: "I have been associated with the working men of Lancashire for years, and I venture to say without any egotism, that there is not a minister in that county who knows them personally and intimately better than I do. I have gone into their homes, I have met them everywhere, and I believe I thoroughly understand them. * * * * The last name that infidelity has taken is secularism—yes, secularism. At one time I was a little alarmed at the stealthy progress of that accursed system down in Lancashire. But God settled it. God sent in the cotton famine. That settled it, and secularism has never rallied since. When the secularists used to come out and meet us, they said to the people, 'Don't listen to these men; all they want is your money. All their talk is about the next world. They do not care about this. They do not care about your having food, clothes, and healthy homes.' And thus we were taunted everywhere. Then occurred the outbreak of that terrible cotton famine. Where were the secularists then? Like the Arabs of the desert, they folded up their tents and silently stole away. And they who said it was their special mission to deal with temporalities forgot all temporalities but their own, and came up to London to

lecture upon anything—admission threepence. But we did not come up to London. Some of us stayed down there and met the crisis manfully. We went among the people's homes, and when they came to us we did not ask, 'Are you a Catholic? Are you a Protestant? Or are you a secularist? No, we simply asked, 'Are you a working man in trouble?' And if he was, we helped him. The people know this. And they see, and we see, and other ministers also see, that secularism has never rallied. True, it did try to get up a ball at Rochdale, for the benefit of the sufferers by the cotton famine; but nobody was willing to dance, and there was an end of it. The working men now know who are their true friends, and there is not a place in all Lancashire where they will not hear us. I do not say they all come to chapel, but they do prize christianity and value christian ministers as they never did before."

It has not been our good fortune to hear the Rev. Charles Garrett preach; but, we understand that he is just as earnest in the pulpit as he is on the platform. He aims to make an impression, that will not likely be soon erased. He belongs to the class of men usually designated "Revivalists," not that there is any noisy rant or wild confusion about the services which he conducts. We mean that he is thoroughly in earnest, and does not seem to care what methods he adopts, if only he can save souls. He never loses sight of the great object of Gospel preaching, and regards nothing as done, unless people are converted. Charles Garrett does not seek merely to gather men to the places of worship in which he ministers, that he may have crowded houses, which he almost invariably has, but, he wants them to be won to Christ, that they may be stones in the spiritual temple to go out no more forever.

So far as we remember the texts, we have understood him to select as the themes of his pulpit addresses; they

have generally been of that class, which is most adapted to arrest the attention and captivate the heart. The love of God to man; his willingness to pardon, &c., appear to be favorite topics. When preaching one of the anniversary sermons in London, in 1867, he selected as his text, Micah vii; 18—"He delighteth in mercy." The preacher first explained the meaning of the term mercy, which was not to be confounded with justice or love or pity. Justice had to do with law or right; love with the pure and good and beautiful; pity with sorrow and suffering; mercy with the guilty. God's justice was seen in hell; God's love in heaven; God's mercy here. Mercy came to do the very opposite of what justice demanded. Mercy cried to the condemned and miserable sinner, "Believe in the Lord Jesus Christ and thou shalt be saved."

What was meant by "delighting in mercy," was next explained. It meant something more than to be willing or able to bestow it. It means anxious to do it, and rejoicing in the opportunity. Men often pray as if mercy had to be wrung from God, as if He were unwilling to show it, as if He were always seeking some way to evade it. It is not so. Mercy comes from God more freely than water from the bubbling spring, or light from the sun. Mercy is ever seeking for some way to manifest itself, and rejoices with joy and singing when the vilest sinner yields to its saving power. * * * Mercy's ear is quick to hear; mercy's heart is tender to pity, and mercy's hand is ever ready to help every sinner that seeks forgiveness.

Reasons were next stated why the declaration of the text should be received. 1. Because God says so much about delighting in mercy. God is never tired of talking about mercy. The Bible is full of it. The very gift of the book was an act of mercy. 2. Because so many have found mercy. Mercy is not just now starting on a trial

trip. For ages she has breasted every wave of temptation and sin, and brought the ruined sons of men to life and joy. There are millions of such on earth, and a great multitude that no man can number in heaven, all unite in saying, "we know that God delights in mercy, for we have found mercy." 3. The grand proof that God delights in mercy is found in the death of Christ. The sermon was concluded by an earnest exhortation to the congregation to accept of mercy. Sinners must have pardon for all sin, as there would be punishment for all. Infinite joy or endless woe depended on the choice made.

We can readily conceive that such a mode of address as Mr. Garrett adopts, with the strong earnest words which he uses, will be likely to accomplish the end of the christian ministry, therefore, it is no wonder that he not only has grace and gifts but also fruit. There are those in every circuit to which he is appointed who claim him as their spiritual father; hence, when he makes an occasional visit, after years of absence, his presence is hailed with delight, reminding us of what is said of Goldsmith's Vicar, that the "children plucked the good man's gown, and looked up to catch his smile."

Mr. Garrett is popular not only with the people, but also with his brother ministers. He is one of those, of whom there are some, with whom the Stationing Committee have considerable trouble, inasmuch, as sometimes when his term of service has expired, there are several places, whose stewards imagine that he is the only man who will suit them in their peculiar circumstances. He has not to be forced to a place, but sometimes disappointment is felt because he cannot be ubiquitous, which he must needs be, to satisfy all claims that are preferred for his services.

As might be supposed, the gentleman with whom we have now to do, is often employed for special occasions,

such as church dedications, anniversary services, and has been appointed twice at Cornwall, Halifax, Bradford, and Lincoln Districts, on Missionary Deputations, all of which are clear indications of the esteem in which he is held, while at the same time it is proof positive, that he promotes the interests of the objects for which he is thus employed, for were it not so, he would not be so often solicited to appear before the same audience again and again.

We have before us a copy of the speech which he delivered in Exeter Hall on the occasion to which we have already alluded, from which we make the following selections: "I have sometimes watched the farmer as he followed his plough. All before him looked dearth and barrenness, as if there were no life there. The plough has gone on and turned up the soil right and left, until by and by, out rushed a host of black beetles and creeping things which had been hidden under the soil, which nobody had dreamt were there. Just so, God's ploughshare had been going through Italy. Popery can do very well with ignorance, with darkness and with candlelight, but Popery cannot bear God's sunshine and beautiful fresh air. Imitation things look best by candlelight. Real things will bear the sunshine. We want sunshine; Popery wants candles. So then we have had the ploughshare; we have had the printing-press; we have had the steam-engine; we have had the electric wire in Italy. There are now schools, and books, and bibles; there God has stretched out his finger, and there 2,400 monasteries closed, and forty thousand of their inmates—somewhere, I was going to say, glad to be hurled anywhere out of Rome. * * * If I want to know the strength of a man I must not look at his hands. I have known a man who has given me such a grip as to make my fingers tingle for an hour afterwards. When I subsequently met his doctor, I said, 'what a splendid man

that is, what a grip he gave me.' 'Oh,' said the doctor; 'you must not judge him by his hand; look at his heart, and you would see that his life is not worth six months' purchase.' Now, if you want to know what Popery is, don't look at its extremities only; don't look at its hands. England is an extremity; Rome is the heart; go and look at the heart and you will find it rotten. True, we have got the priest's here, and who can tell how soon we shall have somebody else also. I should not wonder if before long the Pope will be seen yonder at Dover crying—

'Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door.'

and if I had a vote for a nice decent almshouse, I would give it to him and would say, 'There now, rest and try to learn better manners.' For I believe after all, that the poor old man is better than the system." * * * * Again, "Talk of your doing enough, and of being in difficulties as a consequence of our doings. I should like to see the man who is in difficulties owing to what he has given to the Missionary cause. If there be such a man in existence I wish he would send me his *carte-de-visite*. Done enough! Who dare say that we have done enough? We talk of what we have done in England during the last year for Christian Missions; but what have the working men of Manchester done in another direction? One of the principal officials in Manchester lately made this statement as to the doings of the working men there, and I hope that everybody here will understand it; one of the highest public officers in Manchester made this statement the other day, that the working men of Manchester and Salford alone spent £250,000 every year of their lives, on Saturdays and Sundays alone, in strong drink! Here then we have three times as much money as the whole Methodist body are spending in the effort to convert the world. Done enough!

What, when we give eighty-eight millions to Bacchus! Done enough! When, instead of 5s. per head given to the Missionary cause, the average expended in strong drink by man, woman and child, christian and teetotalter, altogether amounts to £3 per head. I believe our luxuries must give place to other's necessities. It must come to that, and when it does there will be no more need of pumping. The money will bubble up of itself. I am tired of pumping; it makes one's arm ache so. We shall then take the world by storm. But we must make sacrifices. Where is the one among us who is prepared to make a sacrifice this year? Who is there among the ladies who will do without a new bonnet? Indeed if they were to do without them altogether they would scarcely be missed. Now then, a sacrifice for Christ, a sacrifice for Christ."

Manchester City has long been regarded as one of the most important places in England. It is the head of the cotton district, and is the centre of power, in respect to many of the important questions of the day. The "Manchester school" is generally regarded as a synonyme for all that is progressive and liberal. Among its citizens are to be found many of the most wealthy, and probably some of the most intelligent men of England, while for enterprise and skill, they are not to be surpassed. It is no reflection upon other Temperance organizations to say, that in Manchester is to be found THE TEMPERANCE organization, which of all others, is producing the most powerful commotion among those who are engaged in "the traffic." "The Alliance" has gathered around its standard men of all creeds, persons of all shades of politics; and by its agents, its weekly and quarterly publications, it is making a profound impression on the public mind of Great Britain. Its annual meeting, held in the famous Free Trade Hall, is always of the most extraordinary character, and has been attended

by Archbishops, Archdeacons, Clergymen, Ministers, Statesmen, and men of all classes to such an extent, that those never dreamed of, who laid the foundation of Temperance Societies, in England, forty years ago.

The chief plank in the platform of "The Alliance" is, the "Permissive Bill;" in other words, when two-thirds of the community in any given locality, shall by their votes declare, that there shall be no intoxicating liquor sold there, the traffic shall cease. The Bill is an improvement on the "Dunkin Bill" which is in force in some parts of the Provinces of Ontario and Quebec. The annual meeting of "The Alliance," for 1869, surpassed all its predecessors. After filling the large hall, a second meeting was held, and even then hundreds went away who could not obtain standing room in either place. "The Alliance" has laid a good financial basis, and its affairs are managed by men of great discretion. "The Council" consists of some of the most shrewd business men of Manchester, besides having representatives in all parts of Great Britain and Ireland. Its income during the last year was £13,566, equal to \$67,830. When will our Canadian Temperance Societies do anything like this?

"The Alliance," with other temperance organizations, aims at the entire suppression of the liquor traffic. But how formidable is the task they have undertaken. "The English Government receives not less than £21,000,000 stg. from this abominable trade, while not less than £88,620,000 are spent in the purchase of intoxicating liquors. According to the authority of the 'British Association for the advancement of Science,' this sum exceeds by 23,000,000 the gross public expenditure of the United Kingdom in 1865; it is *one-third* of the value of all the English imports, and considerably more than *one-half* of the value of all the British produce exported in 1865; nearly *eight* times the

amount paid into the Savings' Banks and Post Offices in 1865; and twice the amount of capital remaining in both these classes of banks at the end of that year; it is *five* times the amount of all the Railway nett receipts of the Kingdom; it is *six* times the annual rateable value of all the property of London, and it is *eighty* times the total of the annual incomes of all the charitable and religious institutions which have their headquarters in the metropolis of England." Fearful as is this description, it is not all, for to the enormous cost, must be added a great portion of the pauperism, crime, and lunacy, that exists in England, besides the loss of health, labor, and capital, by intemperance.

To this band of earnest workers who form "The Alliance," belongs the Rev. C. Garrett. He sits at its Council Board, and often undertakes journies to different parts of the country on its behalf. We have before us several copies of "The Alliance News," which contains reports of his speeches delivered on those occasions, and it is astonishing, in what a variety of ways, he can argue this question. Of course, his denunciations against "the traffic" are strong, and sometimes such as must make those of the unfortunate class, who may be present, cringe not a little. On one occasion, when speaking of "the trade," he said, "They apply to it the term 'ravages,' but they never apply this term to any other trade. The drink trade stands out alone, separately and distinctly from all other trades, to curse the country. It does not tend like the other trades to bless the country, but like Ishmael of old, its hand is against every man, and every man's hand is against it. We do not hear any of the other trades complaining that the prosperity of another is disadvantageous to them. They each aid and help the other. When one goes up they all go up. When the cotton trade is brisk the iron trade is brisk. When a man buys a pair of boots he begins to

discern that he wants a new pair of trousers. The drink trade stands out as an enemy to all other trades, except the pawn shop. Let the public houses be closed next week, and what an accession there will be of business to all other trades. The drinking system is the greatest enemy, and commits the greatest ravages in the Church of Christ. It keeps people out of the church, and with those in the church, the reason why many of them have not more money to spend in the Lord's cause, is because they keep their purses empty by keeping their barrels and bottles full. I was accosted last week, in Manchester, by a working man, whom I did not know, who told me that he had been to take sittings for himself and family in chapel. The man remarked, 'it is cheaper to take a sitting in the chapel than it is to take a sitting in the public house.' There is at this moment two millions of children in Britain, who cry out for the stoppage of this gigantic evil. Do you ask what injury it does to the children? I reply it is in opposition to all their natural rights, and it frustrates the will of God concerning them. That will is that they should grow up healthy, intelligent and virtuous. * * * Talk of needing compulsory education! If the public houses were closed, every child would be voluntarily sent to school by the parents. It is God's will that every child should be virtuous, and multitudes of poor children are allowed to grow up vicious. God meant them to know Him, but they are learning to know the devil. Education, it has been said, will prevent drunkenness. Why, I saw the other day, that a Marquiss had been drunk, and no doubt he was educated. Then it is said, better houses will keep the people sober. Does the man who lives in a £10 house never get drunk? It is again and again said that if political privileges were conceded to the people, they would bring sobriety. That is untrue. Some say that the Alliance

wants to impose tyranny I deny it. We want to lead the people on to freedom. I want to stop the public house in the street where I live but I cannot. You may all want to do so but you cannot. We ask, 'Give us the power to prevent the manufacture of drunkards, and then England will be as happy as she is free.' "

On another occasion, Mr. Garrett compared drunkenness to a disease, and asks, "Who doubts that intemperance is a *terrible* disease? Who doubts that intemperance is the *most* terrible disease which can afflict and curse the children of men? I look at other diseases; I contrast them with the disease of intemperance, and I find that there is an almost impassable gulf between them. I go to your beautiful cemetery. I stand especially before that column raised in memory of the seventeen hundred persons that fell victims to the cholera in your town, (Hull.) That was a terrible complaint; but there are listening to me those who have gone and stood by that column and have wept. But they have not sorrowed as those who have no hope; but, bending over that mound, a voice has been heard, saying, 'Thy brother shall rise again;' and many a mother has wept there, and said, 'He shall not return to me, but I shall go to him.' But gather the victims of this disease, and put a monument over them, and I ask you what sort of tears will be shed there? No rainbow would span that terrible place, no joy would mingle with the sorrows of those who weep there, but a monument black and terrible will meet the eye and on which is inscribed by the finger of God, "No drunkard shall enter the kingdom of heaven." Other diseases ravage around us, they touch the body, they touch the intellect but they do not touch the soul. Cholera keeps no man out of heaven. It may contort the body. It may benumb the brain but it does not blast the soul. Intemperance destroys the wonderful body, degrades the

intellect and follows a man into eternity and damns him for ever. Some people talk as though intemperance was a sort of wart on the finger instead of a cancer to the body and damnation to the soul. I ask our friends not to be misled but to see it as God sees it—a terrible evil. Look at one victim and answer me is it not terrible? I have gone where the fever has burnt up the sufferer, and I have knelt by him and wept and then when the pulse has stopped, I have turned to the mother and said, "Thy son is now wearing a crown of glory which shall never fade away." I have stood by the side of the wife when disease has laid its hand upon the husband, and when at last the voice has ceased and the head has fallen back, I have turned and whispered to her words of hope. But have you ever stood by a drunkard's death-bed? I have! And as I have stood there I have had no word of hope for the mother, I have had no comforting words for the father bowed before me. I have a case of one before me now, born in a Methodist home, brought up in a Methodist school, prayed for as soon as he was born, prayed for as long as he lived; but his father thought it was right to use strong drink. When he went to see him at school he would say: "Now come to the inn and have a glass of wine." The father taught him to drink. I saw that man as fine a man as any in Hull—a man of brains, and taste, and genius—I saw him rush out of his home, with the veins of his forehead like whiplashes, trying to escape the demons behind him, and at last fell back into the arms of the servants who had followed him, and I stood by the dead body. The mother was there and the father was there but I was dumb. Is not that terrible? But not only is this disease terrible but it is wide-spread. It is not something one hears of some small village. It is not confined to the metropolis, for if I take the wings of the morning and fly across our land, wherever I go—in city, town or village—

the disease is there. Mr. Buxton, who, as a brewer, ought to know something about it, says there are at least 500,000 drunkards in the land! That means 500,000 miserable homes; 500,000 degraded intellects; 500,000 souls tied and bound with the chain of their sins, men and women without God and without hope, living with a hell within, and a darker hell beyond."

In connection with the annual meeting of 'the Alliance,' there is always a great gathering of its friends from far and near. On such occasions, the council takes a review of the year's proceedings as brought out in the report of the Secretary. Resolutions are adopted and several impromptu speeches are made. At these business gatherings, Mr. Garrett is generally present and adds not a little to the interest by his speeches which at such times are full of innocent pleasantries. At one of those meetings in seconding a resolution he said, "I stand on the Alliance platform not as a Whig, Tory or Radical—not as a Protestant or a Catholic—but as a patriot. I deem the struggle in which we are engaged to be a development of the war between heaven and hell. Let us keep that distinctly before us. He rejoiced to know that we could say to-day, 'the best of all is, God is with us; for God was always on the side of right.'"

At the meeting of 1869 a feature of pleasantry, mixed up with good sense was particularly conspicuous. After a few introductory words, Mr. Garrett said, "He looked around this morning, and one thing had especially struck him, and that was the wonderful breadth of the platform. The remarkable mental transformations the Alliance was effecting were almost bewildering. We had Conservatives fighting manfully for progress, and Radicals fighting equally manfully for protection. We had Church of England gentlemen warring against an Establishment, and we had our dis-

senting friends warring against voluntaryism. Their friend, Mr. Jones, had said he warred with the Government. He (Mr. Garrett) warred with the liquor traffic. We were at war with no government and no man, but the government and the man that protected the liquor traffic. The government of this country, thank God, would ever be what the people made it; and if we returned members of Parliament opposed to our movement, we must blame not the members, but ourselves. No man had a right to find fault with the present Parliament until he had done his best to alter its character. In the resolution they expressed their joy that Sir Wilfrid's bill had been before the House of Commons again. Well, it was merely a question of time. That was settled. That had been settled in a higher court than ours. The Upas tree under which all unholy things have been sheltered and fostered and developed could never have the smile of heaven, and must be destroyed. The resolution said that this was a great national curse. Let the people ask themselves the question whether this was not at the root of all the other national curses. Let the intelligent and conscientious people of this country look fairly at that question, and the doom of the traffic was sealed.

Evil is wrought by want of thought,
As well as by want of heart;

and having the truth, all we had to do was to commend that truth to every man's conscience in the sight of God.

The gentleman before us is so zealous an advocate of Temperance, that he is often found associated with other organizations beside the Alliance. "The British Temperance League," which is one of the oldest temperance organizations in England, and which has done a great amount of good in the country, still continues its praiseworthy exertions and at its annual meeting of 1869, we find the name of

our heroic friend, who delivered a most thrilling speech, in which he said there was great cause for them to "thank God and take courage."

"Wherever he looked, he saw signs of vigor which warranted him in expecting that the future would be brighter even than the past. They ought to rejoice in the fact that their friends had so faithfully and consistently labored in this great cause, that the name "teetotaler" had ceased to be a brand of disgrace. It was a matter of great joy to him to know that in a workshop a man occupied a higher position as soon as he was known among his fellow-men to be a consistent abstainer. He rejoiced, too, that this was not merely the case in connection with working men, but in connection with all classes of society. In any right-minded congregation of the Church of Christ, the fact of a minister being an abstainer gave him vantage ground at the very outset. He remembered the time when his being an abstainer did not recommend him much in some quarters; but now he hardly ever got a pressing letter to preach for some important cause without having a remark something of this shape, "I do trust you will come and help us, for there are a great many teetotalers in our church." Thus the very thing that used to be a barrier had become a recommendation even with those who were not with them. The position which the movement had taken in the Church of Christ itself was most gratifying. They rejoiced in the action of the Committee of the Lower House of Convocation for that movement was one which must affect all other churches, and through the churches it must affect the people of the country. He rejoiced also that during the past year a gathering had taken place, such as that which was called in London by the National Society, when the foremost men in the various branches of the Christian Church met together on the platform of Exeter Hall to lift up their

united voices in favour of total abstinence. As to the future action of the League, the question presented itself to their minds, Had they done their work, or was there a great work yet to be done? Every member of the Conference ought to look earnestly and patiently to the enormity of the evil with which they had to contend. In the report there was an expression which he [Mr. Garrett] did not like—it spoke of intemperance as one of the greatest social evils, whereas he held it was *the* greatest. Was not intemperance the parent of almost every social evil? Was it not certainly the patron of every other social evil? and if intemperance were swept away, would not a thousand social evils fly away with it? That evil was so immense that they could not exert too much influence to bring it to an end; and time, talent, and money, expended in grappling with intemperance, were all well spent. Well, but what was to be done? Let them be united. Let them speak the truth in love. And then, united, and God's blessings upon them, they could laugh their enemies to scorn."

It has already been intimated that in connection with the sittings of the Wesleyan Conference in England, there is now held a Temperance meeting, when the largest building in the Conference town is always filled to overflowing. At first some were afraid lest the Conference Temperance Meeting might prove a failure, but in 1867 a very successful meeting was held in connection with the Manchester District Meeting, from which encouragement was taken to make the experiment in connection with the Conference, and the result has more than met the most sanguine expectations.

At the District Temperance Meeting referred to, several ministers related their temperance experience.

Rev. G. Carnock said he "became a teetotaler thirty-one years ago, through the lectures of James Teare, and he attributed his life of good health to his strict practice of to-

tal abstinence." Rev. G. Penman said, "he had been a teetotaler for twenty years." Several others followed in a similar manner, after which Mr. Garrett delivered the final speech, in which among other arousing things he said.

"Some of them were accused of being extreme, and saying too strong things on this subject. Would to God men who brought such accusations would go and sit down by the wives, mothers, and children of drunkards, and hear from their lips whether their words were too strong. They could not say too strong things about an evil which was blasting the lives and breaking the hearts of the wives and mothers of our land. The subject which had been allotted to him to speak upon was the influence of the drinking habits of our country upon the Church of Christ. He wanted to show them that drink went before the church, obstructing her way, and then that it followed after the church, destroying the results of her labor and her toil. He ventured to say, in the face of a good many of his brethren, that the habitual use of intoxicating drinks was the grand barrier to the accomplishment of the work of the Church of Christ, and all other obstacles with which men could grapple were nowhere by the side of this giant difficulty. What was their object? It was to reach the people, and save them. Let him just stop here to say one word to some of their friends who did not see with them. They said, "You are for total abstinence, and we are for the Gospel of Christ." He said no; they had stated it wrongly. It should be, "We are for the Gospel and teetotalism, and you are for the Gospel and strong drink." They believed that the Gospel and strong drink was an unholy alliance, and they believed that the Gospel and total abstinence would work together most efficiently, under the smile of heaven. He looked at what they were aiming to accomplish, and what they had consecrated their lives to do. He knew very well that

some of their friends said, "Yours is an easy life." Well, a man could be idle anywhere, and he knew a man could be an idle minister, but woe be to him when the reckoning day came. He believed there was not a harder working-class in this land than the men whom he for the moment represented: and they were aiming to lift up men and make them what God intended them to be. Lately it had been a subject of deliberation how working men should be persuaded to attend places of worship. He suggested that they should try teetotalism, and they would soon find a bridge across the gulf by which they would meet the working man. He never heard a drunkard when he had come to his senses defending the course and habits which he was pursuing. They knew instinctively that those habits were wrong, and they wondered how Christian ministers could take that which was blasting and destroying them. How was it that four-fifths of the working men of this country did not attend the House of God? and especially how was it that the men of Lancashire did not attend? There were many reasons, but drink was the chief. How did it act? It prevented them having suitable clothes to wear that they might go to God's house. No working man in Lancashire need be without a good coat if he did not buy a black coat for the landlord. He, [Mr. Garrett] did not believe in other people wearing his coats till he was done with them, and he should like to say to the landlord and the spirit merchant, "When I have done with them, you are quite welcome, and not until then." If the working men insisted upon clothing the landlord and his wife with fine linen, he might depend upon it that he and his wife must be content with the rags they wore. And was it not notorious that thousands of working men lived from hand to mouth, and had on a Saturday night to find their way to the pawn-shop. The father or the mother took the clothes

on the Monday morning to the pawnshop in order to get the tools out of pawn to go to work with, and then, on the Saturday night, in went the tools again and out came the clothes. There was another reason why working men did not attend the house of God. This drink developed the worst part of their nature. The man who was drunk on a Saturday night had not the inclination to go to a place of worship on Sunday. Without the clothes, without the inclination, and with the natural opposition of the depraved heart, they did not gain the working classes. What were they to do? Why, just what was done in the Cambridge-shire fen. For years that fen was a waste, and the grain that was thrown into it rotted in the ground. All sorts of remedie were tried, and at last a very simple one was found. The land was drained by means of those stupendous dykes, and now there were produced acres and acres of the richest crops that England ever bore. Just so they would do nothing with the working men until they drain them. He looked at public-houses as the great barriers to the Church in accomplishing her work. Then again he looked at drink as being the grand injury to the Church herself. There was no cordon round the Church to keep it off. Strong drink would as soon touch a Christian as anybody else, and the devil would as soon it did attack a Christian as anybody else. Drink exhausted the resources of the Church. He looked upon it that our wealth was a talent given us by our Master to be employed for him, and would Jesus Christ say well done when he came to look up the account and found an item of £40 for wine, and one of £5 for missions? What business had a Methodist with spirits, he asked, in face of those rules where it was specified over and over again that they were not to touch them? They had no right, he said, to set aside Wesley's rules in that fashion. Mr. Wesley wanted them to keep his rules, not to amend

them. So long as the Church would exhaust her resources on barrels and bottles she would not have much for Christ. Would to God they would stop and say, "Until the Church has done her duty to the world, until she has met the wants of the world, until there is a Bible in every home and every language, I will drink no more of this accursed stuff. Alcoholic beverages also decreased their spirituality. Alcohol has an affinity for what was bad in our nature. When a man had been taking brandy and water he would not have much taste for God's word or private communion, but foolish talk and jesting would be the result, if there was nothing worse than that. Drink destroyed vast numbers of Christian people. One of the favourite arguments of some of their friends was that if they did not take care they would have a division in Methodism on the teetotal question. He said they were having one already; every year they were losing members through drink, and it would be better to have a division over teetotalism than drunkenness. But the talk of a division was all humbug. There were 30,000 churches in this land, and if but one church lost a member through strong drink yearly 30,000 members were thus lost to the church annually. Mr. Garrett then referred to a lamentable instance in his own denomination where a young man of promising abilities had to be expelled the connexion in consequence of drunkenness, and he asked was this a thing to be tampered with. There was a voice from Heaven which said, "Look not upon it; it biteth like a serpent and stingeth like an adder." He concluded with an eloquent appeal for the help, sympathy, and prayers of all, and said that by and by, by God's grace, they would make our own dear land as sober as she was free.

At the Conference Temperance Meeting, when there is usually a large number of ministers present, Mr. Garrett

dwells particularly on the religious aspects of the question, and endeavours to arouse the church to immediate action in the matter. On one of those occasions he said, "What a terrible word, that word, a 'drunkard' is ! Would that every Christian man, woman and patriot in this country would look at it ? A drunkard ! How easily it comes from the lips but who can fathom the anguish that is wrapped up in the words, 'a drunkard !' * * * How a Christian minister can look with scorn upon those who are endeavoring to remedy their direct national disease, I cannot understand. I want to ask our friends to remember that it is not an isolated case we seek to meet ; but if there were only one drunkard I think the whole Church would go down on her knees and pray for his salvation. Because however they meet drunkenness everywhere ; in the streets, lanes, cities, towns, villages, hamlets, and homes—for where is there a home that has not been obliged to curse that unutterable evil—we do think that the Church should say that the men who are trying to remedy it deserved their hearty sympathy and their best helps. It is said we put teetotalism before the Gospel. The question is just this. There is the disease, and, by God's help we will cure it. They who are teetotalers say, we will go with teetotalism and the Gospel, but our friends say they will go with the Gospel and drink. We do not put teetotalism before the Gospel. If I want a man to read God's own Word I go to him with a spelling book in order that he may read, I venture to say that I might put the spelling book before the Gospel, so that he might be taught to read the Bible. I teach a man to abstain that he may have ears to hear, a heart to receive, and a will to obey, that Christ may triumph over his iniquity. What I ask our friends is to understand the nature of the disease, the extent of the disease, the character of the remedy, and then the success we have had. Mr. Wes-

ley was a wonderful man and did many wonderful things ; he published some very wonderful books, and amongst the best there was his "Primitive Physic." To various remedies suggested there, there was a note appended, "Tried." We ask the people to try our remedy.

On another occasion Mr. Garrett closed an unusually earnest speech as follows : "I ought not to say more, but I will for a moment or two longer for the sake of the young ministers who are on this platform. They will forgive me. It is because I love them. I looked at them this morning—forty of them—at Kingston Chapel (Hull,) and prayed for everyone of them. As I looked down on these young men just entering the battle field, I asked myself this question: "When will their names be removed from our minutes ?" That was not wrong to ask. There will be a day when the Minutes will come out, and your name will not be there ; God grant that it may be a long time hence. Then comes the question 'What will be the cause of removal ?' I speak with bated breath and trembling ; but I have known names that have gone from the minutes, and the men are not dead and yet twice dead. What killed them ? Not teetotalism. No, strong drink slew them. I asked myself this question; 'Suppose I could foresee the future of these forty young men, and knew that one of your number would fall a victim to intemperance,' and said, 'I don't know which of your number will fall, but unless you all abstain one of you will.' Now I ask if they knew I was a messenger from heaven would they not with one voice cry, 'It is better that the whole should abstain than that one should perish.' My friends if the whole forty of you abstain, not one of you will become a victim to this vice. Is this not equally true of the family. You tell me that perhaps only one of them will fall a victim. Let them all abstain rather than that one should perish. Then as a body, had we not better rise

up as Christian Ministers and protect each other, and protect our people from this fearful danger? God help you all to say what one of our ministers said to me yesterday as I sat in my pew, 'God being my helper from this night I am a teetotaler.' If not, how about that weak man who is trembling in the balance. What if your one glass should turn the scale and cause him to be damned? I want you to have clean hands. You who put the glass to the lips, will your hands be clean? You good mothers who say, 'it is only a glass of wine,' will your hands be clean? I leave it with your conscience. I want us to save our children, our ministers, our people; to set the world an example which it may safely imitate; that cannot be the case if men will continue to drink. This movement is rapidly spreading. It is folly to overlook it; it is madness to attempt to resist it; the best thing is to attempt to guide it aright."

We have copies of other speeches delivered by Mr. Garrett, from which we had intended to enrich our pages, but we are forced to deny ourselves the pleasure, as so much of our space is gone. Our readers will readily believe that the gentleman with whom we have made them acquainted is a most laborious Temperance Minister. He is always ready to speak on behalf of temperance. He has spoken in the Crystal Palace to thousands convened at the grand annual Fete in connection with the Band of Hope movement. His famous Lecture entitled "Our National Drink Bill," which is perhaps one of the most forcible and comprehensive speeches on the cost of the drinking system ever delivered in England; has been delivered in many places to crowded gatherings. It abounds with statistics and startling facts, and is eminently calculated to convince all candid persons of the guilt they contract by being in any way identified with the drinking system.

We trust that this earnest, indefatigable Minister has be-

fore him many years of useful toil in his Master's service. We conclude our lengthy, though imperfect sketch of Mr. Garrett, with the following lines with which he closed one of his speeches :

Down ! down ! with the tempting wine cup
Destruction lurketh there ;
Up ! up ! with the Temperance banner,
Let no man's heart despair.

Our work is the work of heaven,
And if in God's strength we stand,
We shall soon make dear old England
A sober and happy land."

HON. MALCOLM CAMERON.

"He loveth our nation."

"Lives there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land,
If such there be, go mark him well,
For him no minstrels harp shall swell,
Living, he'll forfeit fair renown,
And doubly dying, shall go down
Unwept, unhonored, and unsung."

 HE author of "Sketches of Celebrated Canadians," says that "the biography of this gentleman would fill an interesting volume." He is the son of a British soldier who distinguished himself in the Canadian troubles of 1812. Malcolm was born in 1808, and for the first twelve or thirteen years of his life he mixed greatly with the army, which, at that time, was not the "best school of morals," especially for one so young and pliable as he was.

On the restoration of peace, the parents of our hero settled at Perth, in the Ottawa district, which was then little better than a wilderness. Here they kept a house of entertainment, and sold intoxicating liquors. They were remarkable for their kindness to travellers and never allowed any improper conduct in their house. To this day they are kindly remembered by those to whom they were then known.

Through life Mr. Cameron has had to act on the principle of self-reliance. He has bravely fought his way to his present honorable position, and has, so far as we know, maintained a blameless reputation. When only twelve

years of age, he was the keeper of a ferry at the Mississippi river, and a few years afterwards, when his father died, he went into a store at Laprarie, but the cruel manner in which he was treated, caused him soon to leave, and make his way to Montreal, where he engaged himself as a stable-boy until he earned sufficient money to pay his stage fare back to Perth. His widowed mother had now commenced to keep a boarding house, Malcolm resided with her during the winter and went to the district school. During the next spring he had made such proficiency that he became clerk in the Brewery and Distillery of the Hon. A. Graham. In this situation he remained four years, gave great satisfaction to his employer, and was diligent in the acquisition of knowledge. His mother watched over him with great anxiety and parental fondness, and though she had sold liquor in large quantities, yet she took great care to caution her son against its use, and now while he was exposed to great temptations, she was the more solicitous that he should not acquire the habit of using intoxicating fluids, as no doubt she had seen its bad effects, particularly when in the army.

Happily for her as well as for her son, he maintained a good reputation. He was never known to indulge in any libations to Bacchus, but seemed anxious to improve his time by mental culture. He became a great reader and as there were numerous Scotch families residing in the settlement who had recently brought a large stock of books with them from Scotland, he availed himself of the privilege of reading them, and thus his time not only passed away pleasantly, but he was becoming qualified for the important position he was to occupy in future life. He even visited Scotland and saw much of the old world, and then returned to his native Canada.

In 1836 Mr. Cameron became M. P. P. for the county of Lanark, in which he was born, and henceforth his name is

associated with all the leading events of his country. He has been an active member in public affairs and has served the people with great efficiency as Commissioner of Public Works, Minister of Agriculture, President of the Executive Council, and Postmaster-General. He was twenty-six years in the Legislative Assembly, was elected at ten different elections, and never but once was mortified by a defeat. He has sat for Lanark, Kent, Lambton and Huron.

It would be too much to suppose that the career of Mr. Cameron as a politician, would give unmingled satisfaction to all. Taking the prominent part that he did, it was certain that those whose views did not harmonize with his own, would be likely to disapprove some portions of his course. Moreover while he was in public life, party politics at times ran very high, and leading politicians were frequently the subjects of much personal abuse. Coarse epithets were applied and foul language was used, which was far from being consistent with the dignity of Parliament. The press too, would use mean language and condescend to low personalities when speaking of those who were laboring for their country's welfare.

Mr. Cameron received a large share of the obloquy which public men have to endure ; but it is a remarkable fact, that when ever he was the subject of attack, his bitterest enemies would never assail his moral character. Here he seemed to be invulnerable. Whenever complaint was made against him, his public acts and not his private deeds, were the subject of denunciation. The party with which he associated was looked upon as the transgressors ; but, then, as he was known to be a man of blameless reputation he was often made the scape goat for the whole party. He was at one time bitterly attacked by a professed Temperance organ then published in Toronto, but the public character and conduct of Mr. Cameron were ably and successfully vindicated.

cated by the Rev. Wm. Scott, who was then Editor of the Canada Temperance Advocate.

We are not aware that he took the least notice of the unfair manner in which he was generally treated. Sometimes in "the House," when he was the subject of attack, he would reply in a few brief, terse sentences, but, more generally, he would leave all such accusations to pass unheeded and let his general character stand before the public on its own merits.

In 1860 he was elected a member of the Legislative Council, and, during the recess of Parliament, paid a visit to British Columbia and Vancouver Island, from whence he went to England, on behalf of the Colonists of the Pacific coast. It is believed that his services there were of great benefit, and that to him, the people of those distant gold regions are under great obligations. After being in the Legislative Council for the period of four years, he became Queen's Printer with George Desbarats, Esq., and on the death of that gentleman he became sub-proprietor of that department, which, we hope, to him will prove both profitable and lucrative; for during the period of his public services, he has not enriched himself to any great extent, and latterly we believe, he has met with many reverses, which are a poor return for more than a quarter of a century's hard toil in the service of the people, but alas! such is often the reward of public labor.

In the cause of temperance, probably no man has labored with more zeal than the gentleman of whom we now write. One writer says that in this respect his services "can hardly ever be sufficiently appreciated." Another says he has "advocated temperance and prohibition at all times and places, but more especially in the halls of legislation, often midst the jeers of the profane and the mockery of the inebriate."

He was accustomed during several sessions of Parliament to form societies solely for the members of both Houses of Legislature, and in this way succeeded in inducing several with whom he was associated, to sign the pledge if not permanently, at all events during the continuance of the session, and in this way he was very useful and assisted in keeping some sober, whom, it is almost certain, but for him would sometimes have been found in a condition disgraceful to the country and dishonorable to themselves. Since he left Parliament we have sometimes been led to wish that he was there again, or that some other honorable member would act a similar part to what he there did, for whilst we rejoice that in both Houses of our Dominion Parliament as well as the Local House, there are those who are firm adherents to the cause of Temperance, still if we are to credit the reports which occasionally reach us from "The fathers of our country," there are among them, some who occasionally indulge somewhat freely in the use of the circean bowl.

The following letter which the Honorable gentleman addressed to the Editor of the Montreal Witness, will show the deep interest which he continues to take in the matter of Temperance Societies among our Legislators. The name of the late lamented Mr. McGee will awaken in many breasts the deepest sympathy for one who was so mercilessly cut down.

(To the Editor of the Witness.)

Having seen the best results to members, but especially *employees* of both Houses and the departments by the Legislature Temperance Society we had some years ago, I am moving to have this plan revived, and have written Mr. Tilley. I am certain he will take the initiative, and that he will aid in expelling the saloon from the building. Surely it is humiliating to admit that stimulants are so ne-

cessary that men cannot wait to go to a restaurant for them. Washington has got rid of it, and some of the ablest men there, have joined the temperance association. I am greatly encouraged in this matter by a letter just received from the Hon. T. D. McGee, in which he says :—

“A most important session awaits us ; exciting debates ; midnight sittings ; the *facilis descensus* of the refreshment room and ‘a’ that.” I know how these parliamentary-house habits tell on men’s best resolutions ; at least on one man’s viz., your humble servant. I shall gladly subscribe your roll of total abstainers, not only for the session, but, with God’s all-sufficient aid, without regard to the length of time.

T. D. McG.”

This is a letter and declaration that would do honor to any man. Surely our position, the great importance of the crisis and the coming session, require the very best talents in the very best order ; and for the reason that the priest, in going into the Holy of Holies, was to take no wine, this wise man resolves that his mind and intellect shall be so kept that no strange fire shall be offered.

God grand his resolution, and its publication (which he has not forbid) may have the effect it ought to have on all the elected members.

Yours,

MALCOLM CAMERON.

The Honorable gentleman has been allied to every organization that was designed to stay the progress of intemperance. He has held the highest office in the Grand Division of the “Sons of Temperance ;” and that powerful organization is indebted to him for no small amount of its efficiency. He is one of its oldest and best supporters.

The writer had the honor of being present at the meeting of the “National Division” in 1866, which was held in Montreal, and at one of the public meetings Mr. Cameron delivered the following excellent speech :

"It affords me much pleasure to be permitted once more to address a Montreal audience on this, to me, the most interesting of all subjects, subordinate to the full Gospel, for with that celebrated Archdeacon Jeffrey of Bombay, I hold that this cause is the Gospel in fact, "Good News," and great blessing to suffering humanity. It is a great pleasure to meet here old and tried veterans in this cause, who for forty years have battled with the prejudices of good men—with the ignorance of the masses and the cupidity and avarices of the peculiarly interested—and it rejoices one that at the end of the bloody, expensive and fratricidal war that they have closed so well, with the entire abolition of slavery and an amended constitution; that these men are as ready as ever to go on with this old, unclosed, and desperate war, against intoxicating drinks—where there is no pay, and but little popular glory for the soldiers. I am glad to hail here as brothers in the "best of all bonds," such men as our chairman—a worthy representative of America; in that he has not only devoted his life to her services mentally, but that physically he represents her immortal Washington. We Canadians, feel that we know too little of the United States; that we were ignorant of your constitution and did not understand your difficulties. In sympathising with you in your struggle with slavery, we were unanimous; we believed God had a controversy with your nation on this subject from its inception; that the poor blind Samson in your land would draw down pillars of wrath and destruction upon you, and that only for the sake of his true church and the fearless prayerful men and women that stood before the throne day and night pleading for his mercy, God would not have spared you, nor your land. In that terrible struggle there were differences of opinion among us as to your objects and sincerity; but as Abraham Lincoln's policy and character developed, the people of

Canada spoke out for you, and you had a very large majority of friends in Canada. We believed you were getting whipped for your ungratefulness to truth and equal rights. We rejoiced that you seemed to submit to God, and come up to the standard of universal brotherhood, and the great declaration of right in your declaration of independence, all men born equal ; or in other words, that God made of one blood all the nations that dwell on the face of the earth, and diversities are part of the mysteries of His providence; and we believe with Mr. Carlton, that God has a great destiny in store for England and America and if the sifting and the thrashing has not already taught you the whole truth then you must get more thrashing and winnowing and then when clean every whit, with a really free ballot box, you will be a temple of truth and a beacon light to the true position of man on the earth. This cause to which we are united has made noble progress. Away with the croakers who cry, "What have you done ? There is drinking, manufacturing, grog-shops everywhere, and your cause a failure." I tell you nay ! It is but a device of the devil. The same men say Christianity is a failure ! After 2,000 years what has it done ? What relative proportion of the earth are Christian ; even nominally, missions are failures, and what is the result of all the men and money ? Ignorant and unbelieving they weigh not the outside effects of Christianity on those that see or hear of it. They know not the machinery of men and Bibles, and the preparation of nations for the coming glory. Let such read the speeches at the late jubilee of the American Bible Society held at New York, and learn there the tone of Christian men on both sides of the Atlantic, on the subject of fraternal affection, and the blessed rivalry to spread the word of God, and take courage. That the Christians of both countries will throw themselves into every gap that politicians make, and for

ever ensure peace between those who are brothers in origin, language and faith. And for our own auxiliary cause let them know that whole churches, and even the clergy, that were opposed to or sneered at us. Yes, and classed as adversaries of the Cross of Christ, innovators setting up a work of men for the Gospel. These very clergy by hundreds, yes, Mr. Chairman, by thousands, are now our leaders, supporters, captains, and public defenders. Look at England and see immediately round the throne, the Ellison's, Queen's Chaplain, Lord W. Russell, Rural Dean, and some twelve others in Windsor, the most powerful lecturers and secretaries of great organizations, editors of publications, and in fact some 700 banded together by the pledge and sustaining the Church of England Temperance Magazine. See it is no mean cause, no doubtful theory, that twenty years after Father Mathew administered the pledge to millions and laid the foundation, shewed the fruits and was gathered in honor to his fathers. About 700 of the Established clergy, and a like proportion of the Kirk, Free Church, Methodists, and Congregational Churches, in all 2,700 clergy, including Ellison, Roche, McGuire, Guthrie, Arnot, McHale, names sufficient in themselves to stamp the undertaking as one for the good of man and the glory of God. We used to be told, why not stick to the gospel. Say as the Apostle did—

“Believe and be baptized.”

“How these eminent men have preached and expounded this subject, and have said to these ignorant or prejudiced creatures: It is you that follow not the Apostles nor their examples, but very grossly misrepresent the facts. You allude no doubt to Paul and Silas; they never did as you pretend. You falsify the facts to suit your case; we exactly imitate their course in our temperance movement. The facts were these: The keepers were asleep; an

earthquake rent the prison, and Paul and Silas were free. The keeper awok , and supposing his prisoners fled—hi life forfeit—in his dispair drew his sword, and was about to commit suicide, but Paul appears ; but did not say believe, and thou shalt be saved—he was too wise a man to throw his pearls before swine; to reason with the excited or insane. What he said was : Avaunt ; stay, hold your rash hand ; do thyself no harm; let reason resume her throne and become fit to think. And is not this just our course? Who is more a suicide than the drunkard ? Who more excited or unreasonable ? Who less likely to receive the message to believe and be baptised—and we do as Paul did : stay foolish man; hold thy hand,—destroy not yourself—and when he puts away the weapon of death—when he comes to his senses — we neglect not to tell him the higher truth and tell him of the necessity of repentance and faith. So it is with all the texts this class of unhappy people quote. Tom, Dick and Harry, to whom Paul never wrote,quote his advice to Timothy—an individual by that name, in a grape growing country—to take a little wine for his often infirmity. And yet on the advice to a man who was a firm teetotaler—every lover of stimulants—every drinker in fact—Tom, Dick and Harry deem as this an authority to take malt and liquors in doses, whiskey and vitriol, logwood and strychnine, and the thousand other compounds made by greedy and covetous men for their destruction. On this, as on all other subjects,I would say—Search the Scriptures,and from Genesis to Revelation you will find temperance,abstinence, self-control, self-sacrifice for the good of others the true Scriptural doctrine. The Priests, the Nazarites, the Rechabites, Samuel, Hannah, Sampson,Daniel, and the other prisoners, and others, given as exemplars, and Noah and Lot, and the sons of Eli,and Dathan and Abiram,and the drunkards of Ephraim who lived in the fat valleys and the na-

tions of the Chaldeans, as you read in Habakuk among priest and people through wine and strong drink, and all left on record for our instruction, and pressed home by unequalled wisdom of him who tried all the vanity of earthly pleasure and pronounced them all as vanity and vexation of spirit, and said of the vice of wine in particular. "Be not deceived thereby, or you are not wise ; for at the last it biteth like an adder and stingeth like a serpent." But it is a matter of profound study and wonder in the face of all the facts from inspired and profane history, and before our eyes, that the evil does not cease. It is almost unnecessary to stigmatize drunkenness, to fill up statistics from our Courts of Law, Coroner's inquests, Lunatic Asylums or Jails ; for all, even drunkards themselves, agree that drunkenness is an evil, and all decent people would avoid it. No intelligent human being ever expected to be a drunkard, and yet the most gifted, the noblest, the statesman of high power, the mechanic of peculiar ingenuity and skill, the merchant, the lawyer, and even the very clergy, fall victims of the vice, and are ruined and disgraced by drunkenness. How is this ? Surely it is an important subject for investigation, and every selfish principle in our nature should lead us to see if these facts are so ; and if true, what security or guarantee have we for ourselves or for our children if they pursue the same war-path and custom of society which had led to all this. Here is the whole pith of the matter. Society has received stimulating drinks as a good creature of God—a useful, nutritious beverage, an indispensable indulgence in certain diseases and states of the body, and this is the grand error to be combated. Chemists and philosophers have had a grand war, a grand battle, and eminent men were engaged on both sides ; and those who have carefully read and followed the war, knew that the great blazing lights of Europe—the old fossil Tory Blackwood, and the young

Liberal infidel Westminster, have both admitted, and French chemists have demonstrated the fact that alcohol is not nutritious. Nor can it be, and that, in fact, to a man in perfect health it is not only unnecessary, but that every drop causes a derangement of the system, and tends to awaken appetite, and a controversy is now waging as to the use of wine in fevers, and tests are now going on in various hospitals. The time has now come when facts are sufficiently established to foil all theories and arguments, however ingenious, and hence we have moved for a committee in the National Division, to get up a compilation for a school book, which will show the character, nature and unvarying effects of alcohol. A report, I trust, will be made, and a school reader prepared, so that the earliest school lesson, everywhere, will go to contradict the example of the teacher, the pastor and the parent of the past generation.

But, my friends, I fear I weary you. I am satisfied you know these things. Happy are ye if you do them, I know that any one of you that like to make a special effort in some case of misery among your acquaintances, that will follow the victim with the language of love, and the actions of Christian brotherhood, can reclaim a drunkard from the error of his ways, and make out of a place of torment a little paradise on earth. Oh, my friends, try the experiment. Enjoy for once the blessedness of saving a sinner from the error of his ways, and you will soon find that earth has real and pure joy that hitherto you have not dreamt of, and you will see new beauties in life, and new relationships unknown that have been dormant in your souls. Come up to the help of the Lord against the mighty; the waste places of Montreal will be revived; the solitary and the miserable will rejoice, and break forth into singing before you, and what are now habitations of cruelty and sin will become as gardens of the Lord of hosts.

It was in the House of Assembly that the labors of Mr. Cameron in the Temperance cause, were rendered most efficient. At every opportunity his voice would be heard within its walls in defence of the good cause. He has presented hundreds of petitions on this subject, and has labored unceasingly to accomplish the object of their prayer. In the year 1859 he sat on a Committee of the House which was appointed to consider the propriety of a Prohibitory Liquor Law, which ended by securing a Forbes Mackenzie Act for Upper Canada. In 1864, when the Hon. Christopher Dunkin, Esq., M. P. P., introduced his Bill, which, after certain modifications, became law, and is known as the "Temperance Act of 1864," Mr. Cameron rendered him efficient service, though he was not then in Parliament.

As a specimen of the Hon. Mr. Cameron's mode of address in the House, we give a few selections from a speech which he delivered in 1860, when introducing a bill on the subject of prohibition. It will be seen that he awards great praise to J. J. E. Linton, Esq., who was an indefatigable laborer in the Temperance cause, whose sudden death at that period, was lamented by thousands. Mr. C., gives due credit to the position occupied by the various Temperance organizations of Canada, and assures the House that they are by no means small or insignificant as has sometimes been represented.

"Hon. Mr. Cameron moved the House into Committee of the whole to consider a resolution on the subject of prohibiting the sale of intoxicating liquors. He said he did not intend to prevent the manufacture of liquor or the wholesale traffic, but simply to restrain the retail traffic. Last year petitions had been presented on this subject signed by upwards of 80,000. There was no subject which had taken such hold of the public mind as this, and none about

which so large a proportion of the men of intelligence, religion and property in the Province, were so anxious for legislation. He contended that nothing had so impoverished this country, promoted crime, caused accidents, and increased law costs, as the use of intoxicating drinks. He asserted that no Government had a right to license the traffic at all."

For the present Bill he claimed no special credit ; it was a well considered act, and had the fullest consideration of a devoted friend of the cause of Temperance for six months. He alluded to J. J. E. Linton, Esq., of Stratford, who had sent him the Bill. Mr. Linton was himself one of the trophies of Temperance, a man of education and talent, who had been rather fond of a social glass and a drouthy neighbour—but who, in 1849, at Montreal, became convinced that the cause of Temperance was, at the present day the cause of humanity, and from that time Mr. L., threw his whole talents and time and much money into this cause, and has circulated more tracts, facts and papers in this cause than any other man in the country. The Bill will be found not to go too far. It does not interfere with manufactures or wholesale business, or importation, but cuts off entirely the retail trade ; shuts up hundreds of those dens of infamy which are the receptacles of every depraved character—the hundreds of places opened by lazy idle drones in society, who, from mere laziness and unwillingness to fulfil the law of God to earn it, selling *kill soldier*, rot gut, and fix bayonets to the weak, the young, the already depraved, and all who can be seduced into these traps for the unwary, opened on every street and road in the Province. If we look back to the early history of our license law, we find that it never was contemplated to license a mere grogery. License was to be granted by the Magistrates to men of good character, loyal, patriotic men, and then only

if they had beds, rooms, stabling, and all necessary comforts for travellers. But how has this been violated, when the Government license in our cities 300 or 400 houses—houses did I say, nay single rooms,—in which to sell poisons, to sell liquors adulterated with vitriol, with arsenic, and other deadly chemicals or minerals which are causes of the most fearful increase of delirium tremens, epileptic fits palpitations, and other diseases, the results of drinking.

The day has gone by when it was necessary to argue the right of this house to legislate on prohibition.

The right always assumed by Parliament to limit the number of sellers—fully settled that question; if they had a right to restrict 99 out of every 100 from selling, surely they had a right to stop the hundredth. If they had a right from moral necessity to prevent vicious men from selling liquor to the Indians or in the unorganized parts of the Province, surely we have a right to prevent vicious men from demoralizing the whole youth of the country. If we have the right to prevent the sale from Saturday till Monday, we have a right to prevent it from Monday morning till Saturday night. But Mr. Speaker—It has been settled, by the fact that New Brunswick passed such a law, a full Prohibitory Law, the same as the Maine Law which was reserved for the Royal assent, and to which Her Majesty at once gave her assent, clearly admitting that if in any of Her Majesty's Colonies the people were sufficiently elevated and moral, to pass laws for the preservation of their own and their families lives and property, might have an assurance that Her Gracious Majesty would give them her Royal aid and concurrence. Besides this, Mr. Speaker, we have the fact that 14 or 15 of the States of the neighboring republic have passed such laws, and that even great legal authorities of the U. States have asserted that is an inherent right in every Government to defend its

people from every injurious habit, article of commerce, dangerous or demoralizing work, and that these principles have been carried out in every land in prohibitory laws, as to Quarantine, sale of damaged goods, tainted meats, powder, and dangerous commodities, and in fact in every thing necessary to the public safety and public interest. The only question for us is, is the retail trade in intoxicating drinks injurious to the public interests? I feel confidence in saying that this admits of no denial. The facts from our own Committee of last year, the facts set forth in the petition of J. J. E. Linton, the history of our Jails and Penitentiaries, the daily reports in our newspapers of the suicides, murders, fires, convictions, and fines, in every Court, prove it as an immediate existing and extensive evil. The reports of the British House of Commons, of the Physicians of Great Britain, "Guthrie's Sins and Sorrows of the City"—which, if every member of this House would read, I should have no fear for my bill—there he would see the depths of degradation to which drinking can bring educated, Bible-instructed, prayer-making men and women; there he would see that demon of intemperance can make the father take from the bed where his dying son is shivering with the cold, the new blanket which charity has just procured for him, and leave him to perish. He will see the room of death where the body of a broken-hearted mother lies cold in death, and beside it the body of the son who brought her in sorrow to the grave, but who came to see her dead body and pray for forgiveness; but seeing a bottle in the room, seized it, and instead of asking as he intended God's mercy on his bended knees, he lay stretched in drunken insensibility, the most degraded sight that earth can behold.

These facts have awakened the Churches. Whole Presbyteries of Scotland have taken up the Temperance Cause, and already 39 parishes are found without a license, and as

a consequence no drunkards are found there. In England where the Clergy of the Established Church were generally against Temperance organizations, a very large body of the Clergy of the Church of England and Ireland, have addressed their brethren in the Ministry, and urged them to examine, if entire abstinence be not, under present circumstances, the duty of the Church. A large number of the noblemen and other large landed proprietors have met and resolved not to lease any land to parties who sell liquor. They do this for their own interest, in defence of their own rights, and the value of property. And we, sir, are to weigh these facts, and see if in our Society, in every class of it, from the highest military and political circles to the lowest, the most serious evils have not arisen; if it be true, as I find it in my investigations, that scarcely one family in the land, have escaped the fearful consequence of the trade in intoxicating liquors. However, this statement shocks people at first blush, and they vehemently deny its truth, let the party in this house who deny it, give me his name and residence, and I will undertake to satisfy him, however, he may have neglected it or forgotten it, that I can show that his friends and relations have not escaped. And now Sir, let me say that there is but one more statement I desire to make, and it is this, that in no country of the world, in no town or neighborhood of this province, has intoxicating liquors ever been used as a beverage, without creating drunkenness, and destroying a certain proportion of the people; and no class has been exempt, not even the best and most talented of our Clergy, of our Legislators, of our Lawyers, Medical men, professors, School-masters, Steamboat Captains, Mechanics, or laborers. And I think if it be true that this appetite is so dangerous, and grows so unwittingly on even the Clergy, notwithstanding their high position, the certainty and disgrace of their fall, and the consciousness

that the eyes of the world are on them—that yet before they are aware, an appetite is awakened which they cannot resist—who then can hope to escape the same consequences if they pursue the same practice?

We have the petition of large bodies of people for protection in this matter. The Sons of Temperance is a large and influential body. The Good Templars have two organizations, one British and the other Independent. There are also the Daughters of Temperance and the Social Circle, as well as the old Society, which was formed by benevolent men, more than thirty years ago. I say that these organizations represent a large proportion of the worth, intelligence and piety of the inhabitants who have suffered. The bleeding hearts of worse than widowed wives—the broken and crushed hearts of bereaved mothers—the suffering sons and daughters of the drunkards who have been destroyed call upon us now to legislate, to prevent the further destruction of their families by a class of men little better than legalized *Thugs* whose business is murder, whose living is blood, and whose houses are the very gates of death, and the highways to perdition.

This and similar bills have been the subject of merriment in this House; but let the House remember that soon they must appear before the people, and then they will find that the people of Canada have made up their minds that they will not send men to Parliament unless they are prepared to carry out their view on this question."

"I now beg leave to submit my resolution."

We may add that Mr. Cameron was President of the Canadian Alliance for the suppression of the liquor traffic. That Society is now blended with the Canada Temperance Union, of which Mr. Cameron has been twice appointed President. The design of the Union is to harmonize the efforts of all temperance bodies, and educate the whole peo-

ple for complete prohibition. It is therefore eminently fit and proper that Mr. Cameron should be at the head of such an institution, for he has identified himself with almost every society which has been formed on the basis of total abstinence and prohibition.

We trust that our honorable friend will be long spared to his country. To all appearance there are many years of active toil in his portly person. He is one of those for whom we entertain great respect, and with whom we rejoice to be associated in the good cause. May a good old age be the lot of the **HONORABLE MALCOLM CAMERON**; to which, we feel assured, that thousands will respond a loud **AMEN.**

REV. EDWIN PAXTON HOOD.

"A pattern of industry."

"A most indefatigable man."

"An honest man is the noblest work of God."

IN our former edition we introduced this gentleman as a man of small stature, with a bald head, big nose, thick lips, expansive forehead, pleasant countenance, a voice of great compass, person exceedingly agile, and moreover, one who could sing like a nightingale, and enrapture an audience for some hours, by his witticisms and thrilling anecdotes.

Like most men who has attained to celebrity in the present day, Mr. Hood has had to plod his way through many difficulties. He was, we understand, at one time, a private secretary to a London minister, when he identified himself with the Temperance movement, and subsequently became pastor over a small Independent church in Wales; but, at length, he went to Liverpool, whence, by his Temperance advocacy, he raised himself to great fame, and became so extensively known that soon application for his services poured in upon him from all parts of England and Wales, and many parts of Scotland.

Mr. Hood is a man of considerable mental acquirements. He has undoubtedly paid great attention to the important work of mental culture, for on all subjects which he may be called upon either to lecture or converse, he invariably seems to be at home. He is evidently possessed of a very

metaphysical mind, and can pursue a line of argument to a great extent. In many instances he bewilders his hearers by the abstruse manner in which he addresses his auditories, and were it not, that he now and then throws in some beautiful sallies of wit, and a humorous anecdote, he would not be so interesting a lecturer. He then pursues his way in the same abstruse manner as before, shooting far above the capacities of the commonalty, who gape and stare with amazement until he stops again, and throws in another amusing tale, or sings a melody, and by this means greatly enlivens his hearers, and relieves himself, we presume as well.

From the remarks now made, it will be seen that for the most part Mr. Hood is more adapted to select audiences of literary persons, or at least, persons of some knowledge, rather than popular audiences such as are generally convened on Temperance occasions. We rather regret this, for while we give Mr. Hood credit for sincerity of purpose, we cannot help thinking that he would be much more generally acceptable were he more simple in his diction, and homely in his expressions.

As a proof of the correctness of the remarks now made, we may observe, that in general Mr. Hood obtained few signatures at the close of his lectures. We have seen an audience of several hundreds, apparently enraptured for a couple of hours, retire without a single signature being obtained. We thought this was greatly to be regretted, as Mr. Hood could evidently bring himself down to the multitude on some occasions, and we think, as his design is evidently to elevate his hearers in the scale of mental as well as moral being, he ought to lift them up, and in order to do so, he must, by all means, go down to them. We remember the case of an eminent divine—Robert Hall—who was reprimanded by some of his friends for having degraded himself by enter-

ing into the marriage state with one who was much below him in point of station, and intellectual attainments, &c., to which he replied, "O, I do not go down to Betty, I lift Betty up to me."

In some of the literary lectures which it has been our privilege to hear from Mr. Hood, they are such intellectual treats as we have seldom heard elsewhere. Well do we remember his brilliant oration on "the Poetry of the Working Classes." The audience was enraptured from beginning to end, and many were the bursts of loud applause with which they relieved themselves. It was a lecture for THE PEOPLE and while it displayed great power of research, it abounded with passages of such brilliancy as seemed to dazzle every one present. Never perhaps was the dignity of the people more highly spoken of, and seldom perhaps was there ever more tender sympathetic regard displayed on the people's behalf. The lecturer spoke as though he was one of the people, who understood all their sorrows, and had combated with all their struggles, and who was resolved to labour might and main to elevate them from their present degraded position.

Mr. Hood seems to have great love for antiquity; hence his lectures on "The Druids," in which he seems to be equally at home as when lecturing on "the Poetry of the Working Classes." He has paid considerable attention to the history of his country, and reduces this knowledge to good purposes, not only in his ordinary lectures, but also in some which he delivers specially relating to his own beloved land, as for instance, his lecture on "The Days of Queen Bess," which it has not been our privilege to hear, but respecting which, some, who have heard it, speak in the highest terms.

It must not, however, be supposed that Mr. Hood is confined to the few subjects which we have now enumerated,

We have merely given these as samples of the themes on which he, from time to time, dilates. As a lecturer to Mechanics' Institutes, Literary Societies, &c., he has earned for himself great fame, and has, we doubt not, been the means of accomplishing an incalculable amount of good. Many who have heard him speak in glowing terms on the *Advantages of Knowledge, Self-Culture, &c.*, have felt a noble resolution formed within themselves to enjoy "the feast of reason and the flow of the soul." Many a heedless youth, who was in danger of being carried away from the paths of rectitude, but who would not, on account of prejudice, enter a temperance meeting, has been induced to listen to the philosophical lecture with which he has been enraptured, and finally brought into virtue's path. Many a gentleman, who has been highly favored in early life, by listening to this man of science, has felt a keen desire to co-operate with others for the good of the masses. Soon a reading-room has been erected, a library formed; and thus a mighty machinery for good has been set in motion.

Mr. Hood is a great Peace advocate. He is an opponent of War in every shape. It has not been our privilege to hear him speak of the horrors of war, or set forth the dreadful state of the battle field, but we have heard him in private, and have read the interesting "Encyclopedia" which he has published; and though it is only a compilation, it is such a one as gives the reader to see, in one view, what may be said on war *versus* peace. Many will, no doubt, look upon the subject of peace as being one of utopian character. We quarrel not with them for entertaining such an opinion, but, with the Bible in our hands, we cannot believe that it is right for men to fight and butcher each other; we cannot believe it is right for a nation calling itself Christian to keep up standing armaments in the time of peace, and every year keep increasing the cost of the army and navy.

With the Bible in our hands, we cannot but believe that the time shall come when "men shall beat their swords into plough-shares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more;" and with the Bible in our hands we cannot but believe that it is right to do all in our power to bring about that happy day; and by what better means can this be done, than by enlightening the people on the subject?

Mr. Hood is extensively known as the sweet singer of 'Temperance Melodies.' He is one of those who think that the best tunes ought not to be employed in the ways of sin and impiety; and who likewise think that every legitimate means should be used to draw men away from the haunts of vice into the paths of virtue; and surely this is commendable. We find that music, both vocal and instrumental, is employed to decoy men into the paths of iniquity, and thousand, of our youth have, no doubt, been ruined in consequence of being drawn into the paths of intemperance through the powerful aid of music, which is known to have charms for all ears, whether savage or civilized. Musical concerts are now very frequently held at our taverns and saloons, which are often thronged with those who are in the morning of life. Such being the case, we are glad that Mr. Hood has been induced to prepare an excellent volume of temperance melodies, prefaced as it is, by an able essay in defence of moral song, which has had an extensive circulation; and now it is very customary at temperance meetings to have one or more melodies sung. Even children have been taught to sing those songs, and as they are enjoying their rambles in the fields, they have often been heard to sing, "Love shall be the Conqueror;" "The real staunch Teetotaller," &c. This we consider to be a matter of great importance, for by teaching the youthful portion

of our country to sing against the miseries of drunkenness, and in defence of the blessings of sobriety, we may hope, that when they attain to manhood, they will be noble champions for the temperance reformation.

Somewhere about twenty years ago Mr. Hood was employed to labor under the auspices of the Newcastle-on-Tyne Temperance Society, when he delivered at least thirty lectures in that town alone, besides perambulating in many neighboring towns and villages. At the close of his labors a Soiree was held for the purpose of testifying the esteem in which he was held by the people of that town. Not less than 800 persons sat down to tea. Various complimentary addresses were delivered, when Mr. Hood was introduced to the meeting, and after making allusion to various local matters, he concluded with the following remarks: "Amidst appalling spectacles of human degradation, it was impossible to stand and not sometimes feel sceptical as to the coming of the time of universal happiness—the formation of a sober world. If he were to say that his heart was never shadowed by scepticism, it would be untrue. Standing by the houses of shame, traversing the temples of sin, it was impossible not to feel sometimes oppressed with doubt, yet he believed he had faith in truth, faith in God, faith in man; he believed in the coming of a sober world, when the fields should no longer be prostituted by the growth of a destroying poison, when the hop should only be known as a graceful flower, wreathing its tendrils around the cottage trellis—when the sailors bearing our argosies to distant lands shall be known as missionaries of truth, instead of the apostles of depravity. Why not? Hath a nation changed its gods? Shall we not our's? Why not? Hottentots had been converted, cannibals had forsaken their vile and atrocious appetites. Why may not our people forsake theirs? He rejoiced in the success and prosperity of the temperance

cause. In Persia and Arabia, amidst the spice gardens it was known. It was known in China amidst its tea bowers. The king of Denmark and of Sweden had employed missionaries to travel, advocating temperance principles, through his dominions. Glorious Osca ! would that some were like thee. Kings had thus become the nursing fathers of the cause. Queens had long since been its nursing mothers. Pongipomare, she had received it in triumph in Tahiti, long before her banishment from her native home. The influence of the Temperance cause would surely be productive of good. John Foster once said "that every cloud poured itself in a cloud somewhere," and although we might not immediately see the result of our labors, no word of truth could possibly be spoken, no noble action could possibly be performed, but somewhere its benefit would be felt. He defined the Temperance movement to be a work for the elevation of man. Industry had long been denied its legitimate power. Ignorance had attempted to manacle its wrists. Oppression strove to bind it in the dust—superstition to darken its vision. All failed till sleek intemperance came with its bowl of poison, and all the rest became easy then. He ridiculed Lamarick's notions of man as embodied in the "Vestiges of Creation," describing our great grandfather as probably an ape or ourang-outang, and probable destiny to birds of passage, crows, or flying fish. He invoked them to labor and become angels, and the most insignificant labor to this end would be blessed."

We must leave a little space to speak of Mr. Hood as an author. Many years ago he contributed several excellent papers to some of the leading Temperance Periodicals of the day, particularly that masculine one, called the "Scottish Temperance Review." Its pages have often been enriched by the productions of his pen. He sometimes appeared as a controversialist when the cause of temperance was as-

sailed by one who ought to have been better employed, viz. a minister of the gospel, known by the name of the Rev. J. H. Barrow. Mr. Hood stood forth as the champion for truth, and those who have read his pamphlet will be aware how much he had the better of his opponent. For several years he edited the "Moral Reformer's Almanack," which was deservedly popular, as it abounded with many excellent facts and arguments in defence of all that is good.

Mr. Hood is the author of an excellent book called, "The Age and its Architects," which was the largest volume that he had then written. It abounds with a great deal of valuable information, displaying great powers of research, as well as extensive knowledge of men and things. It is a book suited to the times, and one from which the minister, the philanthropist, and the senate may all learn much wisdom. Like every other book there are many things in it which will not be approved by all, but there is some wholesome truth spoken in plain terms, which cannot but come home to many whom it concerns.

The man who could write such a volume is one of no mean order, and one too by whom society may yet hope to be much benefited; it is certain, that the plodding industry that is necessary to enable a man to write such a volume as that now under consideration will not be dormant. His restless spirit will cause him not to lean upon his oars, but will stimulate him to plod away, laying up intellectual treasure against the time to come:—treasure that will not, like the miser's gold, be hoarded up to no purpose, but will be circulated far and wide, for the benefit of the world's inhabitants.

Some idea may be formed of this interesting book, if we give the titles of the several chapters, which are,—DEVELOPMENT OF THE AGES—THE VICTORIAN COMMONWEALTH,—THE PHYSIQUE AND MORALE OF A GREAT CITY,—THE ARCA-

DIAS OF ENGLAND,—THE WRONGS OF THE PEOPLE,—THE SINS OF THE PEOPLE,—THE MISSION OF THE SCHOOLMASTER,—WOMAN, THE REFORMER,—WESTWARD HO !—MODERN UTOPIAS.

The author states his views in a clear and conclusive manner ; and under each head, he is not, by any means afraid of dealing with the authors of evils and abuses as they deserve.

The following extracts, taken almost at random, will show the author's capabilities for the work which he has taken in hand. The first that we shall give, beautifully contrasts the present with former ages :—

“Looking back to the seventeenth century, we cannot but feel for it much more affection than we do admiration or respect ; its warfare marked, in an especial manner, the spirit of opinion even in the vicinity of cabinets and thrones since it was the warfare of opinion and the contests of conflicting principles, those wars in reality with tyrants and conspirators ; over many sections of the European continent, that age has not yet closed ; in our own country, we may fondly hope, that it has passed, and that another has commenced ; to an external observer, after the stormy excitements of the warlike period, it might almost seem as if we had fallen on the evening of the world. We have met with persons so isolated in our country, that it has seemed to them as if we had entered the age of peace. After the wild uproar of preceding times, it is not surely wonderful if our age seems rather like the sabbath of the universe. Judging from the first view of things, it would seem that life has greatly increased in importance and value ; old enemies have been visited as next door neighbors ; the post-office has become the great national mission-house and benefactor ; wonderful and incredible improvements in communication have taken place ; towns and cities have sprung

up, rivalling, in immensity and importance, the great metropolis of our own day ; beyond any other time, our century is the age of action ; beyond any other age, it is marked in simultaneity, by the universal awakening of the nations to their right and destiny, by the fusion of parties, and so interblending with each other, that we scarce can tell in what the distinction lies. Science is action, and this is the age of experiment, every thing is passed thro' some alembic ; there is a strange absence truly of all present faith and belief, but the cheerful fact is, that almost all men are yearning after a faith, that the fires of the crucible are trying all things, creeds, principles, and institutions, and persons, of whatever sort they are. And unless we are passing through a process which contradicts every other process of nature, we are near the stationary state ; certainly the present is by no means a happy ideal of life or society ; let us hope that we are on our way to order and to law ; storms work themselves to rest ; fermentation precedes decomposition ; action hastens repose ; years may undoubtedly roll away before that period dawns ; but without emulating the prophet's distinction, or the foresight of the seer, it seems consistent to believe, that the next age of our history will be the age of system, of combination in a higher and nobler sense than it has ever been defined as yet, an age of moral order and intelligence ; for that age it is the especial mission of the present to prepare."

The next extract will show how well the author understands the position of the working classes of England :—

"But there are those of the working classes (and they form our hope after the despairing picture we have sketched), who have known joys. The working man has once filled a home where there were happy faces. In his boyhood he had spread round him many comforts of which he is de-

prived now ; the justling competitive spirit of society has elbowed him out of the way. He was obliged to leave the home of his early happiness, but he has not left behind him, memory and a sense of higher wants. Years ago he learned the sanctity of loneliness, he learned the superior happiness of retiring with his own family to his own roof, but the arrangements of society have denied him this now; still we say, he has within him a sense of high wants, of deprivations which he feels to be fatal to more than happiness. He looks down, and sees the yawning gulf of crime,—“the beggar’s broth” scene, of Goethe invites him to partake ; and from the depth of his heart there comes forth a wail, a long protracted wail of agony, a shriek of horror struggling with despair,—to all loving human natures full of cause for tears—to most members of parliament; and gentlemen from dinner parties in white waistcoats, cause for laughter. But this man is not to be bowed easily to brute instincts. When some of the flippant spirits of the day have heard of, and it may be, attended some public meeting, where thousands of the working classes have gathered, they have looked with supreme contempt upon them, have despised them—they should have been proud of them, they should have fostered and cheered them ; they should have sought (only that they were powerless to do so) to educate them; for these men showed, either that they had the memory of some better state from whence they had fallen, or that they had elevated themselves from some lower state beneath them, and that meeting was the rude, rustic, scarce intelligible articulation of their want, a moral and intellectual want, a want nobler than a beast’s, a want of freedom, of knowledge, of happiness, all of which in their true sense and import are the cravings of a divine nature after the divine. And this is the true line of separation between the suffering and the degraded class, It is a dreadful thing

when the sufferer crosses those borders. Suffering in itself is noble, is educational, is the furnace, the anvil on which the spirit, by fire and by strength, is made fit for its inheritance. But the chords of suffering, if they are to bless, must sometimes relax their tension and their force. And this is not merely suffering, but misery. And there is "a degree of misery, especially when in proximity to sin, which virtue is barely able to resist."* Here, then, is the distinction between the children of labour and the children of shame; for it is impossible that any kind of labour can be followed at all, without in some degree ennobling the labourer, and leading him to a sense of self-respect. Labour of any kind sharpens the spirit; but labor which demands any amount of thought lightens the soul, and fits it for truly lofty struggles."

The next extract we shall give, beautifully points out the advantages of education to the working classes:—

"Mr. Smith is a large cotton worker, employing about 2000 individuals in all, and he testifies that the educated, in all classes, stand the highest as to general intelligence and character; but they are not always the best workmen. Some workmen manifested greater talent and mechanical skill, which qualities were quite distinct from book-learning! the book-learning did, however, greatly advance the character, and did any thing but prejudice the intellect. He as a master, thought it so important, that he provided at his own expense schooling for about 200. His best workmen were the soberest men; he had 350 teetotallers amongst them. He made it a point to encourage their rational amusements. At the end of each division of houses there was a white blank for playing at tennis; he encouraged quoits and football amongst them * * * * Music was encouraged, and they had among them fifteen or sixteen

* Allison.

performers. They had also a library. They had not had a strike for the last thirty years, nor had he now a man who had lost a day's work through inebriety.' Another employer, who paid similar attention to the education, the dwellings of the work-people, and their amusements, who employed about 800, and at his own expense educated about 200, said,—“I would not, as a pecuniary speculation, consent to take less than £7,000 for my set of workmen, who amount to about 800, in exchange for the uneducated and uncultivated workmen of another manufacturer opposite.’

The above extracts, with many others of a similar kind are taken by Mr. Hood from evidence that has been given by employers respecting the advantages accruing to the working population from education and sobriety.

The following extract will give the reader some idea of the estimation in which the author holds the office of schoolmaster :—

“He, the schoolmaster, is beyond every other man, the Architect of the Age ; in his energy or supineness, his fitness or unfitness, the respect or the disesteem with which he is treated, in the idea which he has formed of his mission, and the conception generally formed of it by others, we shall be able to read the destiny of the future mind of the country. In a number of the schools of our land, there is an amount of intelligence and moral worth beyond all price and above all praise. The weekly, monthly, or quarterly meetings of masters, in many parts of the country, to discuss the best methods of training—the growing seriousness of their demeanour, their quickened sympathy, and awakened perception, all these are noble promises, but the true schoolmaster is yet undeveloped ; nor is that surprising, if it is remembered that, with all our schools and educational agitation, we are an uneducated people. Indeed

few schoolmasters 'magnify their office,' and few people have a lofty conception of what the schoolmaster should be; in the more lofty walks of education, and in the lowly, he is wanting in the great things which must make the teacher great. It is a sacred vocation; no priest or minister of public instruction, no ermined judge, no ruler of the people, no representative in legislative halls, is invested with so high (certainly not with higher) dignity as the awful being to whom you give in charge the shaping and the feeding of those young souls; and no seer, or prophet, or poet, or orator, ever needed a wider range of gifts, a more profound earnestness, or peculiar endowment from the Highest, than he. * * * Perhaps there is no temerity in prophesying that in the course of some few years, the teacher will increase in his influence, respectability, and authority over public opinion; it is not unlikely, that he will become what hitherto the teachers of religion have been, instead of the toiling slave, the half-paid mechanical instructor, the illiterate drudge, he will be elevated to a place of power in the commonwealth, by the universal suffrage and homage of the citizens—he will be the shepherd of the community endeared by every association and recollection—he will move amongst men the perpetual intimation of the days of innocence, and the days of warfare. The civil corporations will not decree him crowns, and laurels, and tombs, but will so venerate his office, that, while in it, he shall be honourably maintained, while he is enabled to make provision for his retirement in old age to the quiet of a serene decline."

It will be seen, from the following quotation, in what light Woman is viewed by our author as the Architect of the Age:—

"Power has been with woman more than once in the history of the world. Elizabeth of England was no "Lovely Delia, dearest maid!" We confess it, a house that held

such a lady would be too hot for us. But she was a mighty princess ; the independence of Britain as a nation was, under God, owing to her ; she rescued the land from foreign interference, from meddling Pope, morose Spaniard, and proud Frenchman, and all by a policy of peace mightier than war. Ferdinand of Spain was a poor, craven sort of coward, but his wife his gentle religious wife, so far beyond her age, she was a Woman and a Queen ; she pawned her own jewels to fit out a fleet for Columbus, and ever threw her arms around the brave old navigator, to shelter him from his foes. What boy's head has not been turned with the genius and taste, the wit, the eloquence, and power of Christina of Sweden, the wonderful daughter of Gustavus Adolphus, who, perhaps, needed only to be on such a throne as that of England to do greater things, and to leave a far lovelier name than Elizabeth. What did Austria owe to its Maria Theresa, and ungrateful France to its Joan of Arc ? What breast has not thrilled beneath the gorgeous and mournful tragedy of Zenobia of Palmyra ? And, powerful in crime as in genius, who has not read with horror the careers of Lucretia Borgia and Catherine de Medicis ! The ancients embodied their vices and virtues in the form of woman. Powerless woman ! Yet we have received from her some of our richest intellectualities and instructions. Have we not—borne away by an irresistible impulse, admired, nay, venerated Madame Roland, and, let it be said, the noble, the magnanimous, if mistaken, Charlotte Corday, so much greater than Brutus, 'the angel of assassination.'* and De Stael, and De Genlis. Powerless Woman ! Who that ever dared to say so, could exceed Mrs. Somerville in profound or varied philosophical learning, or Miss Martineau in the graceful ministration of even difficult knowledge, or Miss Barrett in celestial speculation ?—or Mary Howitt in the

* Lamartine.

power of giving to us beautiful household words?—or Clara Balfour in charming the listening hundreds with the grace and pathos of her melodious eloquence?—or Elizabeth Fry in inspiring a whole nation, perhaps a continent, with love to the outcast?—or sister Ursula in heroic fortitude? Powerless Woman! Why, our fireside conversation flags without her; she renews our youth, animates us, bids us to hope on, work on; every person reading this book is an illustration of her power. She is the only portion of man's existence that is not a dream and a fable, coming perpetually between us and the grosser things of life. With warm affections, instinctive piety, she weans and warns us, to the noble, the holy, the heavenly. The husband has lived to little purpose who has not found that the life of the lover begins *after* marriage; and every day and every hour is but a compliment paid unconsciously to woman's power. She rules us with her soul."

As the subject of emigration excites much attention at the present time, we will give one more quotation, showing Mr. Hood's views on that subject:—

"Colonization is one of the best and readiest means of relief to the mother country. The convulsions of the continent preclude the hope that, for a long course of time, equanimity can be restored to our continent. Lord Ashley has had a conference with a large deputation from the thieves of London, desirous of removing to some place where they are unknown, and where, by independence and industry, they may work out for themselves a position and character in life. Our expenditure on paupers and criminals is about £5 per head, a sum that would carry the whole of them to Quebec or New Orleans, provisions included. What benefit do we confer on those persons, or ourselves, by punishing them; but if removed to the Province of North America, instead of paupers and vagabonds, they might every

one become a productive purchaser. The expenditure of £10,000,000, in feeding the Irish people, is a paltry staving off the starvation. The relieving the pauper perpetuates the race—enable him to cease to be a pauper. 500,000 colonists, who have during this and the last season departed from this country, probably taking with them £2,000,000 sterling, will earn four times as much before a year has ended, and will remit quite as much as they have taken away in less than eighteen months.* For the relief of the country, there should be a large, and noble, and worthy scheme of colonization; while the more wealthy emigrant should be allowed to follow the inclinations of his own will. The terrors of the wilderness can only be well and successfully, not to say happily, grappled with by large bands of settlers. Those who would be inclined to accept the opportunity afforded them of thus colonizing the desert, would be best fitted for the rough work of civilization, and would consist of a class of whom it would be most desirable to relieve the country. The expense of the transmission of these people should be equally shared by the Colonial, the Home Government, and the localities relieved; the counties should pay the cost to the place of embarkation, the Home Government to charge itself with the cost of conveying them across the Atlantic, and the Colonies to defray the expense of their journeys from the place of their landing to the territories to be occupied by them."

Mr. Hood is the author of several little volumes which constitute a real valuable library, well suited to young men of the present day, and as they are sold so exceedingly cheap, and are all written in a pleasant, perspicuous style they are worthy of an extensive circulation. The following are the titles of a few of these volumes, "The dark days of Queen Mary,"—"The bright days of Queen Bess,"—"The

*Sidney Smith.

Literature of Labor,"—"Self-Education,"—"Moral Manhood"—
—"The Uses of Biography,"—"Old England,"—Genius and
Industry," &c., &c. There are upwards of twenty in
all.

He is known as the Biographer of that earnest Minister
Rev. B. Parsons, of whom we have made mention in another
part of this volume. He has also written an able book on
the pulpit, entitled "The Lamps of the Temple," which has
gone through several editions. Besides an able essay on
"The Pulpit and the Age," there are sketches of thirteen
eminent Ministers, with illustrations of their style and man-
ner of preaching. Doubtless, it may be said, that the au-
thor in some instances, displays some degree of partiality
but, nevertheless, all candid persons must admit that there
is a degree of faithfulness displayed by the artist, which
is not always seen in works of this description. It may be
pronounced a standard, and will, we doubt not, be a work of
reference for years to come.

Mr. Hood has retired to a considerable extent during
these latter years, from the more active duties of a lecturer,
and has settled down as a pastor, first in London and now
in Brighton, where, in addition to his duties as a minister,
he became editor and proprietor of the "Eclectic Review,"
which is one of the oldest works of this description. It has
long been characterized for its advocacy of liberal princi-
ples in Church and State, and we feel assured that while the
Rev. E. P. Hood sits in the editorial chair, its issues will not
cause a blush to cover the face of those who have been ac-
customed to look to the Eclectic as one of the strongholds
of truth. He has, we believe, also issued a volume of ser-
mons and some other valuable works which we have not
seen. We may mention the titles of two of them: 'Lamps,
Pitchers, and Trumpets,' being lectures relating to the min-
istry to which were delivered in the Theological College of

the Rev. C. H. Spurgeon, and is highly commended as a book from which young ministers especially, may gain many valuable lessons. Another of our friend's recent volumes, is 'The World of Anecdote.' It has been described as "things new and old," and is a goodly volume of 700 pages.

We have been very sorry to learn that of late years, Mr. Hood has not received such an amount of remuneration for his literary labors that he might reasonably expect especially in connection with the publication of 'the Eclectic,' and but for the timely assistance of Sir John Crossley and some other like-minded gentlemen, he would have been involved in very pecuniary difficulties. Alas! that such should so often be the reward of literary toil. We believe it is the author's intention to publish one or more volumes, made up from original articles which have already appeared in the Review, and in this way he hopes to recover some of his lost capital. May he be successful.

The gentleman of whom we have now written, has been one of the hardest working men that we have known. It is upwards of twenty years since we had the privilege of often hearing him lecture, and occasionally preach. In those days, when visiting at the house of a friend, or when going from place to place, he did not allow his hours to run to waste. Books were his constant companions, while literary and benevolent subjects, were his constant themes of conversation. May the day of his dismissal from the stage of action be very far distant.

THE HON. JUDGE MARSHALL.

 HE great want of this age is men who are not for sale, men who are honest, sound from centre to circumference, true to the heart's core ; men who will stand to the right if the heavens totter, and the earth reel ; men who know their duty and do it.

The Honourable Judge Marshall having, in his day, occupied a higher station than ordinarily falls to the lot of Temperance Advocates, and being from his profession more favourably situated for forming a correct opinion respecting the expediency of Total Abstinence from all intoxicating liquors, we think the honourable gentleman is entitled to more than a passing consideration. This will be apparent when we state that Judge Marshall practised in Nova Scotia as a Barrister twelve years, and at the end of that period was raised to a seat on the bench, which he occupied for eighteen years more. We question whether any profession or occupation in life gives a clearer insight into the various motives, passions, and other springs of human action in general, than the profession of the law. In the practice of the court, the hon. gentleman would be brought into contact with people less favoured by education, moral character, and standing in the world, and which, combined with the advantages of his social position—with the fact of his moving in a high order of society—makes him eminently qualified for judging the merits of the subject of Teetotalism.

When the Court over which the venerable judge presided was abolished, he was placed on the retired list with a handsome income, which he is now so very generous in expending for the good of his fellow man. This truly worthy man has been instrumental in healing hearts that were broken, and restoring to society men who had degraded themselves by the use of strong drinks. Through summer and winter, spring and autumn, fair weather and foul weather, Judge Marshall has attended Temperance meetings far and near, always paying his own expenses and probably more.

In his seeming carelessness of the decorations of dress and other outward signs of rank and birth, Judge Marshall seems to possess a feeling somewhat akin to the followers of George Fox. In stature he is rather under the middle size, and "the light of his countenance" is tinged almost with melancholy—or at all events it is grave and demure—befitting, as we think, the gravity of the bench. His 'still small voice' borders on the feminine, but at times in the middle of an argument rises with the pathos of his theme, and sends forth words at once loud, sharp, quick, and piercing. He has an honest face, a good development of benevolence and firmness, enough to render him a powerful antagonist, providing he has reason to believe that he is on the right side of the question. To this, let the reader add a form inclining to the slender, and a head, which, from its baldness, with the exception of a small turf of grey hairs remaining round the cerebellum, telling of age, and he has a pretty fair representation of a man who has upheld, for a number of years, the dignity of the bench, and is now taking advantage of the civil list, to show the want of dignity in a drunkard.

We are not aware when and where Judge Marshall was born. So far as our own personal experience goes we have

only had one opportunity of judging of his character and general abilities by hearing him lecture when he was in England in 1847. We also had the pleasure of being introduced to him in Toronto in 1853, and from the little chat we had together we could not but be impressed with a deep sense of his urbanity of manner, condescending demeanour and plain practical good sense. He makes no display of that false affectation of the man of the world; but a genuine and hearty, though quiet, good humour prevails in such a manner that you are confident it springs from real genuine feeling. He appears to view the man with brawny limb, uncouth diction, and hardy hand,—if with an honest heart and straightforward character—in as favourable a light as though he were dressed in the best superfine broad cloth, and could judge of the merits of a scented pocket handkerchief, or a bottle of Eau de Cologne, better than those of a shovel, a spade, or a tomahawk. To him it evidently appears that “though no rule of courtly grace, to measured mood has trained his (the working man’s) pace,” he is not to be contemned.

“What though on homely fare they dine,
Wear hoddin gray and a’ that ;
Gie fools their silks and knaves their wine,
A man’s a man for a’ that !
For a’ that and a’ that,
Their tinsel show and a’ that,
The honest man though e’er sae poor
Is king o’ men for a’ that !”

Judge Marshall’s lecturing abilities, viewing them according to the rules of rhetoric, are of no very high order ; yet he has got such a gravity of manner, earnestness of purpose, logical reasoning, and practical appeals to the common sense of his audience, that an otherwise great want in his addresses is thus made up and scarcely observed. His plain jog-trot pace is enjoyed by a greater number than the flights of a more imaginative speaker would be. The figures

of rhetoric give place to the best of all figures—those of arithmetic. We have seen speakers who require a great deal of buttering, so as to speak, to enable them to deliver their addresses with pith and earnestness,—who cannot speak “the faith that is within them” without they receive a good display of applause from the audience for their disinterestedness,—who must have “hear, hear’s” from that man with the sallow countenance and unintelligent expression, to the evident and great annoyance of the ascetic old lady sitting next him. Indeed, this is an almost universal feeling among public speakers, and we plead guilty to the charge ourselves. There are few audiences that can help testifying in this innocent manner their approbation of the lecturer addressing them, which may explain the desire that generally prevails—especially among young speakers—of having audiences continually applauding, for the lecturer then feels he is enjoyed and understood. Not so, however, with Judge Marshall. The innumerable clinching facts he brings out—his sound reasoning—his warm appeals to the moral sentiments and humane feelings—and his plain good sense—constantly call forth the most animated and spontaneous applause. But he heeds it not. In the middle of the cheers he starts forth on another point, and again the same pith—the same logical marshalling of facts and narrative—combine to set his hearers so naturally and spontaneously and determinedly into their former exhibitions of approbation, that one would imagine their pertinacity in this respect would induce the honourable gentleman to pause, and allow time for a small amount of effervescence to escape. But we presume that his schooling at the bar has taught him this. He speaks like one having a great work to accomplish, and is determined to have it done, despite either the frowns or smiles of the world. What he wants in the attractive portion of an orator’s accomplish-

ments, he more than repays in solid warm earnestness, and with such, we think, will always be admired wherever he is known.

During his stay in England he travelled extensively lecturing very frequently to crowded audiences. He was in "labors more abundant." In Scotland he labored under the auspices of "the Scottish Temperance League," and honourable mention was often made of his labors in the "Temperance Review." He was everywhere received as a messenger of good, and by means of public breakfasts, &c., testimonials were presented in honour of his services. The following is the substance of a speech which he delivered on one of those occasions in Edinburgh.

"It had been proved, and indeed was now universally admitted, that the total abstinence principle had effected good to an incalculable extent. In the United States of America it had been declared many years ago, that the total abstinence societies there, had been instrumental in reclaiming upwards of 100,000 drunkards. In Canada hundreds of the like character have been recovered and also very many in every other country where the reform has been established. He stated that to his knowledge many blessings and benefits have been secured in his own country of Nova Scotia through the same benign instrumentality. Crimes had been greatly reduced, business had increased, and what was best of all, the cause of divine truth had been extensively promoted, as he had been repeatedly told by ministers and others. Yet, notwithstanding, there are some who affirm that the gospel is sufficient to prevent or remove all those evils, and that total abstinence societies are quite needless. To such it may be answered that it is perfectly true that if the spirit, the principles, and precepts of our holy religion were fairly carried out by its ministers and other professors, such societies would indeed be unnecessary, for

in that case the use of intoxicating liquors, as a beverage, would forthwith be entirely abandoned, and consequently, those evils would cease. But professing Christians and others, for many ages, have thought that such use was consistent with religion, and from this most ruinous error the evils complained of have been perpetrated, by which the churches and society in general, has suffered so fearfully. In contrariety to this delusive error, the Holy Scriptures warn and exhort us to "watch and pray that we do not enter into temptation"—also "as strangers and pilgrims to abstain from fleshly lusts"—to "abstain from all appearance of evil,"—and further in the most explicit terms as to the point in question, we are warned that "wine is a mocker," and that we are even to 'look not upon the wine,' which signifies, of course, that we are to refrain altogether from partaking of it. If these and similar divine injunctions had been duly regarded, intoxicating liquors of every kind, especially the fiery descriptions of them, now so universally partaken of, would never have come into use among professedly Christian people. That use, however, was established and became almost universal previous to the Protestant reformation, and when the churches were in a very corrupt state. It may next be observed that abstinence even from wine, and that not of an intoxicating description, so far from being censured, is approved of in Holy Scripture as is manifest from the instances of the Nazarites, the Rechabites, John the Baptist and others, in addition to the injunction already mentioned, of "not looking on the wine." As to the advantages of such entire abstinence abundant testimonies have been afforded. But yet it is asserted, and even by some in the sacred ministry, that the total abstinence principle is anti-scriptural. Now, were the objects of the movement merely to advance the temporal interests of mankind, the prevention of crimes and of pau-

perism, the establishment and preservation of peace and good order in families and communities, the preservation of life, he would consider these as perfectly sufficient to induce, and even to bind them to engage zealously in this cause. Much more than are we bound to countenance such measures when they have a direct tendency to promote the spiritual interests of men, by placing them in more favourable circumstances for attending upon the ministrations and imbibing the spirit of the Gospel. Some object to the pledge as being a self imposed obligation, and therefore improper. To this cavil, it may readily be answered that it is merely a resolution to forsake a course which has been deemed unsafe and improper, and to practice a virtue recommended. Persons on very many of the occasions of life, enter into pledges or engagements and we are exhorted, and even commanded to "vow and pray unto the Lord our God ;" and we have the highest authority for entering into pledges or good resolutions in the conduct of the pious Psalmist, who, under the influence of the divine spirit, declared "I will keep my mouth with a bridle while the wicked is before me,"—"I will not sit with the wicked"—"I will set no wicked thing before mine eyes," with many other resolves as to the avoidance of temptation and sin, and the practice of piety and virtue. Such, then, being the objects of the societies, and the laudable means they employed, an appeal may next be made confidently, that it is the imperative duty of all Christian Ministers and people to afford their example and influence in aid of these societies.

Judge Marshall is also known—and favourably known among a certain class—as an author. He has published a few pamphlets on the Temperance question, in which he does good service to the cause he has espoused. "No Bible sanction for the use of Intoxicating Liquors," is a work

which goes far towards settling the question, whether the wines of scripture are intoxicating? By history, scripture, the ancient languages, and science, he incontrovertibly proves that the wines made and used by our Saviour were not intoxicating; but that there were many kinds of wine in use at that time, some containing nothing but the pure juice of the grape, and others with a variety of drugs added, which produced a feeling of stupor on the mind similar to the effects of alcohol. Having cleared the ground of this he next proceeds to examine the passages in Holy Writ which have been quoted in favour of the use of alcohol and demolishes every title of argument in favour of any such assumption.

Other works of the same class have proceeded from his pen; and it is enough to say, that each and all of them are characterized by the same plainness, practicability, good, sound, common sense, earnestness of purpose, and warmth of feeling for the advancement of the masses, as his Lectures. His style is embellished with few ornaments of rhetoric—there is nothing in it partaking of the ornate and lofty—no brilliant flights of fancy—no flashes of wit—no withering sarcasm—no burning irony—but it is solid, useful, full of facts and information. His meaning is not hidden beneath a cloud of words. We have not to study whether the author intends to command attention to the finely turned periods, and well poised sentences, instead of the verdict he wishes to obtain on the subject he writes about. His aim is seen from the beginning to be that of creating in his readers a love for the fallen, outcast, degraded drunkard, and to convince them that the happiness, well-being, and prosperity of themselves and their country,—that the Juggernaut Bacchus be hurled from its lofty pedestal and buried in his native scenes of iniquity and misery. A high and noble aim!

After Judge Marshall's return to Nova Scotia, he published an account of his tour in England in an 8vo pamphlet of 204 pages, entitled "An Impartial View of Causes and Effects in the present Social Condition of the United Kingdom." Mixing as he did, with all classes of the community, and travelling extensively, sometimes going several times to the same place, the Hon. Judge had favourable opportunities of forming correct opinions on the topics on which he writes. We read his work with great interest, and at the time expressed our views thus :—"The author has given a sad exposure of the evils that were in existence in the country which he travelled, Some will doubtless think that in some things he has gone too far, and probably, were he to visit England again, a few would perhaps look upon him less favourably than at the time of his former visit, but, to such he would say, 'Am I then become your enemy because I have told you the truth ?' There are facts in this unpretending pamphlet, which the legislator, the patriot, and the Minister, might all consider with advantage."

The venerable Judge, bordering as he must be on fourscore years, now rests in his earthly home in Nova Scotia. His course has been honorable and upright. He has served his generation faithfully. He has been instant in season and out of season, and is always the same untiring, uncompromising and unflinching advocate of Temperance. He has been an earnest worker and eloquent advocate not only in Temperance, but also in anti-slavery, Missionary and other societies, whose aim is to elevate and bless mankind. He has won for himself a good name on both sides of the Atlantic.

For the last few years he has not travelled much from home except crossing the Atlantic three or four times in connection with the publication of some pamphlets and small books in reply to Bishop Colenso and the famous Es-

says and Reviews. Recently he used to devote from ten to twelve hours a day steadily in writing, when he had any subject worthy of attention. He is a great opponent of the confederation scheme, supposing that it will be attended in its operation with a greater burden of taxation than the people are able to bear, and that it may but prove the means of our separation from Britain. Like many old men, he is considered rather headstrong in his opinions. He is a brave, noble old gentleman, and through life has, we believe, been an earnest, useful member of the Methodist Church.



days and nights. He usually he used to devote from ten to twelve hours a day usually he working when he had any subject worthy of attention. He is a great opponent of the conventional scheme of education that is still in vogue. He is in the opinion of a great number of persons that the people are able to learn more than is now being taught. He is a great opponent of the conventional scheme of education that is still in vogue. He is in the opinion of a great number of persons that the people are able to learn more than is now being taught. He is a great opponent of the conventional scheme of education that is still in vogue. He is in the opinion of a great number of persons that the people are able to learn more than is now being taught.